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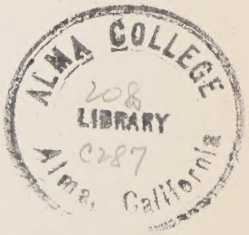

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The "Iron Virgin" of Nuremberg[1]

AN ALLEGED INSTRUMENT OF THE ROMAN INQUISITION

With some account of the History of the Criminal Law in Germany, and some remarks on the Use of Torture

BY THE REV. H. LUCAS, S.J.

THOSE of our readers who have any acquaintance with the tracts which are published, and the lectures which are delivered, under the auspices of the Protestant Alliance will be aware that one of the most striking objects in the repertory of horrors which forms an important part of the stock-in-trade of that institution is a print, photograph, or lantern-slide representing the "Iron Virgin" of Nuremberg. That there may be no kind of mistake as to the gruesome ghastliness of this monument of the perverted ingenuity of human cruelty we have taken the liberty of reproducing the picture on the cover of this tract.

A hollow box, "made of strong wood bound together with iron bands," shaped in the rude likeness of a woman habited after the German fashion of the sixteenth century, the "Iron Virgin" might appear at first sight to be nothing more terrible than a somewhat ponderous caricature. But when the box is opened a contrivance is disclosed which would have delighted the bloodthirsty soul of the late monarch of Benin. We quote now from the *Illustrated Catalogue of Instruments of Torture*

[1] Lest any one should find fault with our spelling and suggest that we ought to write *Nürnberg*, we may mention that the spelling *Nuremberg* is justified not only by popular usage in England, but also by at least one early document. A decree of the Emperor Frederick I., March 14, 1184, has the subscription, "Actum in palatio Nuremberg," &c. (*Mon. Hist. Germ., Leges*, ii. 182).

removed from the Royal Castle of Nuremberg, which were exhibited in London in 1891.

It opens with two doors to allow the prisoner to be placed inside. The entire interior is fitted with long, sharp iron spikes, so that, when the doors are pressed to, these sharp prongs force their way into various parts of the victim's body. Two entered his eyes, others pierced his back, his chest, and, in fact, *impaled* him alive in such a manner that he lingered in the most agonising torture. When death relieved the poor wretch from his agonies, perhaps after days, a trap-door in the base was pulled open and the body was allowed to fall into the moat or river below.

One can hear—in imagination inspired by memory—the Alliance lecturer enlarging on this congenial theme.

There, ladies and gentleman ! There is one of those instruments of fiendish cruelty wherewith the Roman Inquisition (groans and hisses) wrought its wicked will upon men and women who believed as you and I believe, and who were brave enough to spurn, as you and I would spurn, the monstrous pretensions of the Church of Rome (cheers and groans). And now, ladies and gentlemen, I will show you another view. Here is the river [new slide] into whose dark and swirling waters the corpse of the murdered victim was allowed to fall through a trap-door, so soon as the Iron Virgin released it, bleeding and lifeless, from her deadly embrace (prolonged sensation).

We are not quoting from any individual address, but we shall never forget the melodramatic appeal of a certain well-known lecturer to the waters of that river (the Pegnitz) which was—or was said to have been—the silent witness of those deeds of darkness.

But we will not incur the reproach of trusting merely to our imagination and our memory. The Iron Virgin has supplied matter for a score of lines to the pensive muse of Dr. Grattan Guinness. This is how he writes, under the alliterative headlines " Mild Motherhood " and " Murdered Millions." We preserve his italics.

O Rome, to be our *Mother* is thy claim,
Now tell us honestly thy real name ;
Our mother art thou ? Yes, the wise can see ;
That gentle mother is the type of thee !

That mother beautiful and kind and pure
Who stands upon a trap, with look demure,
Her arms on hinges, and her holy side
Worked by machinery, and opening wide
To clasp the unwary in its fell embrace.
Once there, the arms are locked, and in his face,
His limbs, his tortured body, and his heart
The spikes are driven with remorseless art.
The grasp is then relaxed, and, thus let go,
The victim falls into the depths below.
Yes, a celestial Mother in our eyes
Thou art, thou mystery of mysteries,
Mother of murdered millions![1]

But poetry, even such as that of Dr. Grattan Guinness, does not count for much in a question of historical evidence, and it is now more than time to inquire whether there is any solid ground for the whole story. We have a very distinct recollection of having asked—at the close of a Protestant Alliance lecture about a year ago—what might be the evidence for the assertion that this "Iron Virgin" had ever been used by the Roman—or Spanish—Inquisition. We were promptly told that the instrument had been on view in London a few years ago (which is quite true, but hardly proves its connection with the Inquisition), and that we could read all about it in Dr. Wylie's *History of Protestantism*.[2] There is, says the Rev. W. Adamson, in a letter to the *English Churchman* (December 2, 1897), "a full, graphic, and thrilling account of it in the late Rev. Dr. Wylie's *History of Protestantism* (vol. ii. pp. 427, 430), published by Messrs. Cassell and Co." And Wylie's *History of Protestantism* is the authority from which Dr. Grattan Guinness quotes in a Note on that portion of his poem which we have just laid before our readers. To Dr. Wylie's pages, then, we turn with some interest, and his

[1] *The City of the Seven Hills*, by J. Grattan Guinness, pp. 110 *sq.*

[2] The collection of instruments above referred to was exhibited for some time in the Maddox Street rooms, and also, we believe, for a short time at Madame Tussaud's.

account certainly deserves to be styled "graphic and thrilling." It is also "full"—after a fashion.

> We proceed (he says) to describe one of those few Inquisitions that remain to this day in almost the identical state in which they existed when the Holy Office was being vigorously worked.
>
> This will enable us to realize more vividly the terror of that weapon which Paul III. prepared for the hands of the Jesuits. . . .
>
> Turn we now to the town of Nuremberg, in Bavaria. . . . . Duke Albert, the Sovereign of Bavaria, to further the restoration of Roman Catholicism, provided every one of the chief towns of his dominions with a Holy Office; and the Inquisition of Nuremberg still remains—an anomalous and horrible monument in the midst of a city where the memorials of an exquisite art, and the creations of an unrivalled genius, meet one at every step.[1]

Here, it might seem, we are on firm ground. "Nuremberg is a town in Bavaria, and the Inquisition was introduced into it by Duke Albert, the sovereign of Bavaria" (so writes Mr. Adamson, faithfully echoing Dr. Wylie); and the Inquisition introduced the Iron Virgin. But why does not Dr. Wylie tell us which "Duke Albert" he means, at what date he reigned, and what evidence he has for the statement that this sovereign introduced the Inquisition into his dominions, and in particular into "every one of the chief towns"? And why does he not tell us what was the condition of Nuremberg in particular at the time of which he is writing? It is charitable to suppose that he does not tell us these things because he does not—or did not—know them. For if he had really known what he was writing about he could hardly have failed to perceive that what he has so confidently set down is—to put it very mildly—misleading. The "Duke Albert" in question can be no other than Albert V., who succeeded his father, William IV., in March, 1550, and reigned till his death in October, 1579. Now it is perfectly true that, among all the princes of his time,

[1] Wylie, ii. 427; Guinness, pp. 264–5.

Albert V. of Bavaria took the leading part in promoting the Catholic revival which marked the third quarter of the sixteenth century. It is perfectly true that, acting on the principle of the Peace, or Compromise, of Augsburg, concluded in 1555—the principle *Cujus regio ejus et religio* ("Let the religion of each State be the religion of its sovereign")—Albert threatened with banishment all those who were disturbers of religious unity by the dissemination of the doctrines of the Reformation. How far these threats were carried out it is not very easy to say with perfect confidence. Here, however, are a few facts about which there is no room for doubt. He wrote to the Emperor Maximilian: "Catholics have been banished, on religious grounds, from those States which have embraced the Confession of Augsburg; why should not this example be followed" in Catholic States?[1] In 1564 the Council of the Duchy decreed that all those persons should be arrested and sent across the border "who are notorious ringleaders of the (religious) revolt," ("welche als Rädelsführer und Aufwiezler bekannt seien").[2] And in 1569 Albert set on foot, not the Roman Inquisition, but an ecclesiastical tribunal of his own, consisting of ten laymen and six ecclesiastics, who were to inquire into offences against the Catholic religion. One hundred and fifty persons were brought before this tribunal between June 27 and August 6, 1569, and of these *four* were banished, the rest being subjected to milder penalties, if not altogether acquitted.[3] The tribunal in question does not appear to have been a permanent institution. But however this may have been, not only is the Protestant historian of the counter-Reformation, Dr. Gothein, entirely silent as

[1] Janssen, *Geschichte des deutschen Volkes*, iv. 433.

[2] The decree is quoted by Janssen *l.c.* How far the decree was carried into effect we do not know. But at any rate banishment is not death, still less can it be compared with death in the embrace of the Virgin.

[3] Knöpfler, *Die Kelchbewegung in Bayern*, pp. 161 *sqq.*

to the use of any more violent measures by Albert V. for the suppression of heresy, but the Protestant historian Lossen explicitly declares that "under Duke Albert, so far as we are aware, no one suffered death for the cause of religion."[1] And this at the time when Calvin was writing his book in defence of the burning of Servetus, and of his own part in bringing about that tragedy.

The testimony of Catholic writers is usually waved aside as worthless by certain Protestant Alliance lecturers. But for the benefit of those who may be disposed to rate the work even of a Catholic historian at its true value, we may quote the words of Dr. Knöpfler, who has within recent years investigated the period of which we are speaking in the light of hitherto unused documents. Albert V., he says, carried out the object of his long reign, viz., the defence of the Catholic Faith in his dominions, "without shedding one drop of blood. The most severe punishment which he inflicted, and this only in extreme cases and with reluctance ('im aüssersten Falle und schweren Herzens') was banishment from the country."[2] And as for the introduction of the

[1] Lossen, *Der Kölnische Krieg*, *apud* Duhr, *Jesuitenfabeln*, p. 636. The counter-Reformation in Bavaria is dealt with by Gothein, *Ignatius Loyola und die Gegenreformation* (Halle, 1895), pp 698-719. We do not venture to lay stress on a letter of Albert's to his Council at Mühldorf, December 25, 1553, in which he very plainly declares that he is determined not to introduce "any Inquisition" which would (he says) probably do more harm than good ("und ist durchaus unser maimung uns in kein inquisition, unserm gemeiner landschaft geschehen gewider, einzelassen, welches gemain werk auch mehr zu zersterung und aufrur, den zu guetem raichen möcht," Druffel, *Briefe und Akten zur Gesch. des Sechszehnten Jahrhunderts*, iv. 346, 7, n. 340). For Gothein, p. 699, says that at the same time that he wrote this he strove to influence the Bishops in a contrary sense. Gothein, however, does not give his authority for this statement, and in any case the question is not what Albert thought or talked of doing, but what he actually did. What he actually did, at this period, was to call in the aid of the Society of Jesus and to found a College of the Society at Ingolstadt.

[2] Knöpfler, *Die Kelchbewegung in Bayern unter Herzog Albrecht V. . . . aus archivalischen Quellen bearbeitet* (Munich, 1891), Preface, p. vii.

Roman Inquisition into Bavaria, our readers of all classes and creeds may perhaps be satisfied with the words of Dr. Hinschius, a writer who assuredly has no sympathy with the Catholic Church. He writes:—

> As regards Germany, in the second half of the fifteenth century the Inquisition had already lost its former importance. It is true that even during the sixteenth century we find the names of several Inquisitors mentioned, especially in connection with the Western provinces; but in view of the victorious progress of the Reformation . . . . there could be no question of a revival of the institution there. Nay, even the sovereigns of the districts which remained Catholic, princes who successfully endeavoured to bring the Catholic Church within their dominions more and more under their own political influence, were by no means inclined—in spite of their zeal in promoting the Catholic counter-Reformation—to favour the revival of an authority which depended immediately on Rome, and which would have proved an obstacle to the carrying out of their State-Church ideas.[1]

But more than this. If the "Iron Virgin" had been one of the instruments used by the Inquisition—or at the instigation of the Inquisitors—for the execution of its victims, how comes it that such writers as Dr. Hinschius and M. Tanon, neither of whom has any love for the Catholic Church, make no mention of any such penalty when they must necessarily have mentioned it had they believed it to be in use? The only punishment even remotely resembling that of the Iron Virgin which is referred to by these writers in connection with the Inquisition is that of burying alive. This awful doom was inflicted upon some of his victims by one Robert, surnamed le Bougre, in the South of France in the thirteenth century. "These," says Tanon, "were altogether exceptional cases, *and were not repealed*."[2]

[1] "Auch die Regenten der katholisch gebliebenden Länder . . . nicht geneigt waren, zur Wiederbelebung einer rein von Rom abhängigen und ihren staatskirclichen Tendenzen gefährlichen Macht die Hand zu bieten" (*Das Kirchenrecht . . . in Deutschland*, vi. 338, 339). Professor Hinschius dedicates the third volume of his great work to Dr. Falk, the originator of the notorious "May Laws."

[2] *L'Inquisition en France* (Paris, 1893), p. 477.

Robert was deposed from his office by the Pope for his excessive cruelties, and himself condemned to perpetual imprisonment.[1] And, in fact, we find no further mention of burying alive in connection with the Inquisition until we come to the operations of the Spanish Inquisitors in the Netherlands under Charles V.[2] In this particular at least no one would care to defend the proceedings of the Spanish Inquisitors. But yet again, even supposing that Albert V. had really introduced the Inquisition, with all its severities, into Bavaria (which he did not), and that these severities had included (which they did not) the use of the "Iron Virgin," this would hardly account for the presence of this or other instruments of torture and of capital punishment in the Mar Thor of Nuremberg. Nuremberg, as Dr. Wylie has forgotten to inform his readers, was a "free city," and although it would not be easy to define in a few words the precise nature and extent of the "freedom" which it enjoyed, we know that in 1525 the City Council passed a resolution whereby it declared its adhesion to the new doctrines.[3] The dissolution and confiscation of several monasteries, and a cowardly persecution of convents of nuns, graphically described (in the case of one of them) by Charitas Pirckheimer in her well-known diary, followed forthwith.[4] Such, in 1525, was Nuremberg, into which we are invited to believe that, half a century later, "Duke Albert, the sovereign of Bavaria," intro-

[1] Matth. Paris, *Chronica Majora*, iii. 52 (ed. Luard), Raynaldus *s.a.* 1238; Tanon, p. 116.

[2] Hinschius, vi. 677. Burying alive was, however, a penalty inflicted by the secular courts—for instance, at Nuremberg in the fifteenth century—when it was sometimes accompanied with the torture of pincers or of impalement (Knapp, *Das alte Nürnberger Kriminal-Verfahren*, Berlin, 1891, p. 142).

[3] Weber, s.v. *Nürnberg* in Wetzer u. Welte, *Kirchenlexikon* (2 Aufl.), ix. 570. The successive privileges which together made up the franchise of Nuremberg are given by Knapp in the course of the work already referred to.

[4] Weber, ibid.; Eckenstein, *Woman under Monasticism*, ch. xii. § 2.

duced the Inquisition, and in which the Inquisition is alleged to have put in operation the "Iron Virgin." Nor can it be seriously objected that, subsequently to the date which we have named, Nuremberg fell perchance under the influence of the Catholic reaction under Albert V., for the strongly Protestant character and attitude of the city from 1525 onwards is matter of common history.[1] The "Religious Peace" concluded at the Imperial Diet held at Nuremberg in 1532 may have had its effect in moderating the intolerance of the Protestant councillors, but it assuredly did not issue—then or afterwards—in the establishment of the Inquisition in a Protestant town. Rather, it left the town free to settle its own religious affairs.[2]

So far, then, we have reached this plain and indisputable conclusion. Albert, so far as is known, put no man to death for the cause of religion, either by means of an "Iron Virgin" or in any other way; and if he had done so, this could hardly have been laid at the door of the Roman Inquisition, which had no footing in his dominions. Still less, we may add, can any such severity be laid at the door of the Jesuits, who studiously

[1] "Die Stadt blieb streng protestantisch" (Weber, p. 573). If proof were needed, the documents published by Druffel would be sufficient to supply it in abundance. To quote only a single instance, Marillac writes to Henry II. of France (August 5, 1550) that an envoy from Nuremberg has expressed the indignation felt by his fellow-townsmen that after they had faithfully served the Emperor in the late war, he now wishes to use his victory to the detriment of their religious liberty (*Briefe u. Akten*, i. 469, n. 464). In August, 1551, Melancthon exhorts the "preachers" in Nuremberg and other towns to express their sentiments in reference to the Council of Trent (iii. 228, n. 728). But it is needless laboriously to establish what every one knows who is not altogether ignorant of the history of the sixteenth century.

[2] "An important result of the (Smalcaldic League) was the first 'Religious Peace' (*Religionsfriede*) of Nuremberg (23 July, 1532), by which freedom and impunity was secured for the Protestants" (Beck, *Johann Friedrich . . . Herzog zu Sachse*, i. 15). This was at least true for a free town as against Emperor or Duke.

refrained from taking any part in the quasi-political repressive measures set on foot by Duke Albert.[1]

What, then, is to be said about the "Iron Virgin," which certainly had nothing to do with the Inquisition that was *not* introduced into Bavaria (still less into Nuremberg) by Albert V.? This is a question more easily asked than answered. A diligent search through every work in the British Museum Library which might seem to be in any degree likely to afford information on the subject has brought to light only one single piece of original testimony as to the introduction into Nuremberg of such an instrument of punishment. "A Chronicle," quoted by Siebenkees, but not otherwise specified, gives the interesting information that an instrument called the "Iron Virgin" was brought to—or set up in Nuremberg in the year of grace 1533,[2] that is to say, nearly twenty years before the accession of Duke Albert, and (what is more to our present purpose) eight years *after* the Civic Council had, by formal resolution, gone over to the side of Luther; and, moreover, one year after that "Religious Peace" which secured the city from all molestation on the score of its adherence to Lutheran doctrines!

We are glad to be spared the necessity for suggesting that Catholics, as such, rather than Protestants, or even that Calvinists or Zwinglians (as opposed to Lutherans) were the victims of this monster; for, so far as we are aware, there is no reliable evidence to show that the "Iron Virgin" was ever used for any purpose whatever

[1] See the letters of Canisius and Mercurian (General of the Society) in Janssen, *Gesch d. deutschen Volkes*, iv. 428-9. These letters, be it remembered, were not intended to meet the eyes of any one but the person to whom they were addressed. They were the confidential communications by which the government of the Society of Jesus was practically carried on, as it is carried on at the present day.

[2] Siebenkees, *Materialien zur Nürnbergischen Geschichte* (Nuremberg, 1794), ii. 753.

connected with the exercise of religious intolerance.[1] It is true that the *Illustrated Catalogue*, from which we have already quoted, tells us that "persons were condemned to the embraces of the Iron Maiden for plots against the governing powers, parricide, *religious unbelief*, and murder;" and adds "that the annals of that town (Nuremberg) contain many allusions to its terrors." So, too, a writer in the *Saturday Review* in 1891 (vol. lxxi. p. 712), tells us that "there are many instances in the archives of Nuremberg that again and again have persons been condemned to its deadly embrace for plots against religion and the governing powers, parricide, and murder. The last time it was used was as recently as 1718." We should, however, like to know a little more about the "annals" and the "archives" referred to by these writers before accepting their statements as unquestionably true.[2] Thus much, however, is, we repeat, most undoubtedly true: (1) that there is no scrap of evidence to connect the "Iron Virgin" with either the Roman or the Spanish Inquisition; (2) that

[1] Not that religious intolerance had ceased to be operative. The penalty of death against the Anabaptists continued to be in force in the Protestant and Catholic States alike. (So in the *Reichsabschieden* of 1529 and 1551.) But others besides Anabaptists were put to death for "heresy" in Protestant towns—*e.g.*, in 1553 Servetus was burnt by order of the Calvinist Town Council of Geneva with the full approval of Calvin. Gentilis was beheaded for heresy at Bern—also a Calvinistic town—in 1566. In 1574 and 1583 two persons were burnt at Leipsic for rejecting infant baptism, denying the Blessed Trinity, and other errors. In Protestant Saxony Craco was executed in 1574 for crypto-Calvinism, and at Leipsic in 1601 the former chancellor, Krell, was beheaded for heresy after ten years of imprisonment. On the other hand, in Catholic Bavaria the law was still in force, and was renewed, according to which heretics who openly and obstinately propagated doctrines contrary to the Catholic Faith were liable to banishment (Gröber, s.v. *Religionsverbrechen*, in Bruder's *Staatslexikon*, iv. 870).

[2] The documents quoted by Knapp on his most valuable work on the criminal jurisprudence of Nuremberg do not (for the most part) belong to a later date than 1532. It is very much to be desired that he may continue his researches through the archives of the sixteenth and following centuries.

the circumstances of place and period are such as absolutely to exclude any such connection; (3) that the "Iron Virgin," so far as it was used at Nuremberg at all, was used as an instrument of justice by a Protestant community, though—we are glad to admit—probably not against Catholics as such.[1]

And here, before we go further, we must enter a protest. We have, so far, spoken of the instrument as the "Iron Virgin." We have done so in deference—a deference quite undeserved—to a current but most misleading phraseology. That the hollow figure was "an image of the Virgin," *i.e.*, of the Blessed Virgin Mary, is constantly asserted or assumed by Protestant writers of the class with which we are concerned. "The victim," says a writer from whom we have already quoted, "was an obdurate heretic, who would not recant. Brought into the chamber he was made to stand before 'Our Lady.'"[2] But, as a simple matter of fact, the image, or effigy, has nothing whatever to do with the Virgin Mother of God. On this point we are glad to be able to quote the testimony of a presumably Protestant writer who has recently seen it. "The hollow figure, between six and seven feet high," writes Mr. C. Percy Burke, "is not a representation of the Virgin Mary, but of a woman in mediæval upper class costume."[3] And this being so, we would venture to suggest that, in common honesty, and for the purpose of avoiding

[1] If there is any truth in the allegation that the instrument was used to punish "religious unbelief" or "plots against religion," the victims were more probably the Anabaptists, who were—not quite undeservedly—regarded as pests of society.

[2] Adamson in the *English Churchman*, l. c.

[3] Letter to the *English Churchman*, December 9, 1897. Mr. Burke adds: "The massive hinged doors are opened, not by a spring, but by handles on the outside, and were closed . . . by manual pressure." This is obviously a detail of no importance in itself; but it serves to illustrate the imaginative style of the late Dr. Wylie, who—having also seen the "Iron Virgin"—writes: "On the instant of touching a spring, the image flings open its arms," &c.

an altogether misleading suggestion, the instrument in question ought to be called, not the "Iron Virgin" but the "Iron Maiden," for whom a relationship might perchance be claimed with the "Scavenger's Daughter" in the Tower of London. It is called by German writers *Die Eiserne Jungfrau* (or *Jungfer*); and if any one will consult a German dictionary he will find the word *Jungfrau* translated indifferently "maiden" or "virgin." In this case there is the best possible reason for adopting the former rendering.

We have written throughout on the hypothesis that the "Maiden" exhibited at Nuremberg is genuine. But we have some doubts on the point. We rather suspect that the original instrument was of a more rudimentary construction, and that the term "Iron Maiden" was, like our own "Scavenger's Daughter," one of those grim nicknames of which the sixteenth century was prolific. Thus we read of a "Pomeranian dog" (*Mütze*), a "Mannheim stag" (*Bock*), a "Lüneburg chair," and so forth.[1] It is easy to understand that any one interpreting too literally one of these nicknames, and wishing to reconstruct one of these engines of cruelty for the edification of the curious, might be betrayed into strange mistakes. However, the external form and figure of the "Maiden" is a matter of secondary importance. The fragments of contemporary description which have survived bear witness that the "Maiden" was furnished with joints or hinges, and with spikes, and that she clasped her victim in a cruelly fatal embrace.[2]

[1] Janssen, *Geschichte* (continuation by Pastor), viii. 470.

[2] Mone, in an article contributed in 1834 to the *Anzeiger für die Künde des deutschen Mittelalters*, iii. 491 *sqq.*, describes what was then believed to be the genuine Nuremberg "Maiden," as preserved in the castle of Feistritz, having been secretly purchased about twenty years previously together with other instruments of torture by Baron Dietrichstein. The description tallies closely with the "Maiden" now on view at Nuremberg; but whether Dietrichstein's "Maiden" (the genuineness of which is at least doubtful) has since found its way back to Nuremberg, and is the one now shown there, we have not been able to ascertain.

It is proverbially difficult to prove a negative; and a negative proposition, when proved, is apt to be unsatisfactory. We claim to have proved, and indeed the statement ought to need no proof, that the "Iron Maiden" of Nuremberg had nothing to do with the Inquisition, with the Catholic reform of Duke Albert V., or with those scapegoats of old-fashioned Protestant history, the Jesuits. It may, however, be a matter of some little interest to inquire whether anything positive can be learned—at least indirectly—concerning this instrument of torture or of capital punishment.[1]

It has been already mentioned that the only directly positive statement bearing on the subject which we have been able to unearth, in connection with Nuremberg, is that of "a Chronicle" quoted by Siebenkees, to the effect that it (the genuine, not the fictitious "Maiden") was introduced into that town in 1533. This statement receives strong confirmation from the facts brought to light by Knapp in his monograph on the administration of criminal justice at Nuremberg. He prints in full three successive criminal codes (*Halsgerichtsordnungen*) pertaining to Nuremberg, dating respectively from A.D. 1294 (or thereabouts), from 1485, and from 1526.[2] Two of these ordinances explicitly mention the kinds of capital punishment inflicted for various crimes; but nothing resembling the "Maiden" finds a place in the list.[3] Moreover, Dr. Knapp, who has made a most thorough study of the original documents in the Archives of Nuremberg and Munich, quotes instances of the actual infliction of the various kinds of punishment,

[1] We say advisedly "of torture or of capital punishment." Dr. Ludwig Pastor, in his continuation of Janssen's *History of the German People* (viii. 475), speaks as if such instruments were used for the infliction of death under the pretext of judicial torture. Torture, in the technical sense, was not the punishment of a crime, but a means of extracting from the supposed criminal an avowal of his guilt.

[2] Knapp, *Die alte Nürnberger Kriminal-Verfahren*, pp. 50 *sqq.*, 144 *sqq.*

[3] Pp. 56, 148.

and of torture, inflicted at Nuremberg within the period of which he treats, *i.e.*, down to 1532, and among them there is no mention of the "Maiden" or of anything resembling her.[1] Besides "the sword" (*i.e.*, beheading) we find, as penalties, hanging or strangling, beheading, drowning (in a sack), quartering (rarely, and for the most part after death), and, as had been already mentioned, burying alive in the case of women, with or without impalement. Moreover, the use of red-hot pincers is occasionally mentioned as an aggravation of the punishment. Men who could inflict penalties like these could hardly be expected to stop short of the "Maiden." Still, as a matter of fact it is not mentioned. It would be impossible to imagine a more thorough confirmation of the statement that she was at any rate not brought into use at Nuremberg before 1533.

But is there any way of accounting for her introduction in that year or (allowing for a possible error in Siebenkees' Chronicle) at some later period? We venture to think that there is. It is a matter of simple history, concerning which there is no room for doubt or question, that during the latter half of the fifteenth century, and throughout the sixteenth, there was a sad progress in the frequency and flagrancy of crime in all the States of the German Empire. The subject has been ably treated by Dr. Pastor in his continuation of Janssen's *History of the German People*.[2] Whatever may be the case in regard of particular details that may possibly be open to question, there can be no doubt as to the truth of the picture as a whole, borne out as it is by innumerable documents. So far as the fifteenth and the earlier years of the sixteenth centuries are concerned, the Protestant writers, Glaser, Güterbock, and Knapp tell the same tale, though without the details that are furnished by Pastor. Side by side with this increase of crime we find a corresponding increase in the severity with which crime was

[1] Pp. 42 *sq.*, 140 *sq.*

[2] *Geschichte des Deutschen Volkes*, viii. 422 *sqq.*

dealt with, and this both in the application of torture for the extortion of a confession of guilt, and in the nature of the penalties inflicted on conviction. We would have it clearly understood that we by no means attribute this co-ordinate increase of crime and of severity exclusively to the Reformation. The process of decadence had begun long before the lifetime of Luther, and it was one of the contributory causes which helped to prepare the way for the religious revolution which Luther initiated. But, on the other hand, so far from stopping the downward movement, it cannot be reasonably doubted that the Reformation greatly helped it. It was assuredly not in the Catholic States alone, or principally, that lawlessness and barbarous measures of repression were to be found in unhallowed combination.

As regards Nuremberg in particular, the Protestant Dr. Knapp bears witness that capital punishment was less frequent, and the procedure in criminal causes less frequently marked by injustice, in the fourteenth and fifteenth centuries (*i.e.*, before the Reformation) than was the case in the latter half of the sixteenth.[1] And this testimony rests, it must be remembered, on the basis of an unrivalled acquaintance with the criminal records of Nuremberg.

But to return for a moment to pre-Reformation times. Between the middle of the thirteenth and the end of the fifteenth century the methods of criminal procedure in the empire had gradually undergone a great change which is spoken of by jurists under the name of the *Receptio*, *i.e.*, the adoption of the forms and methods of the later Roman Law.[2] Crime, originally regarded as the subject

[1] *Kriminal-Verfahren*, p. 60 (comparative infrequency of capital punishment); pp. 38, 39 (comparative infrequency of judicial injustice).

[2] *Bruder*, s.v., *Recht, Deutsches*, in his *Staatslexikon*, iv. 729; Glaser, *Handbuch des Strafprozesses*, pp. 58 *sqq.*, 76 *sqq.* That which was "received," says Bruder, was not the *Corpus Juris* as such, but rather the Civil Law as interpreted by the *Postglossatores*, the *usus modernus Pandectarum*, as it was called.

of a private and personal grievance, to be compounded for by a *wergild*, or money payment (as may be seen in the earliest Teutonic codes[1]), had of necessity come more and more to be considered in the light of an offence against public order or decency, against the king's peace, or the town's peace; and for this altered view of the matter the older and simpler processes of law, administered by Schöffen (*Scabini*), or local justices of the peace with no special legal training, had come to be insufficient. The ancient criminal procedure presupposed in every case a private plaintiff, or prosecutor (*Anklager=accusator*); and the manner in which he was to establish his case -at least when the fact was open to question—was not so much the production of circumstantial evidence as that of vouchers for his veracity (*Eidhilfern*, *i.e.*, Oath-helpers).[2] This was obviously a clumsy way of getting at the truth, which was often finally determined by the appeal to the "judgment of God," *i.e.*, to the ordeal or single combat.[3] But the Church exerted her influence, first for the regulation and afterwards for the abolition of these primitive methods of arriving at what might pass for a rightful conclusion, and among secular princes Frederick II. was emphatic in his condemnation of such appeals to the Divine judgment.[4] Yet if this means were to fall into disuse, how was a true verdict to be found? The question was forced upon the attention of those who were responsible

[1] *E.g.*, the *Lex Alamannorum*, in *Mon. Hist. Germ.*, *Leges*, vol. iii.

[2] Glaser, pp. 54–57; Knapp, pp. 25 *sqq.*; Pollock and Maitland, *History of English Law*, i. 119.

[3] Glaser, p. 57.

[4] From the first the Church condemned the single combat. The ordeal was carried out (especially in France and Germany) with the accompaniment of religious ceremonies. But a whole series of Popes spoke in condemnation of the system (Nicholas I. in 867, Stephen VI., 1070, Celestine III., 1175, &c. Kober, s. v. *Gottesurtheil* in W. u. W. *Kirchenlexikon*, v. 927). Frederick II. condemned the system as a "ridiculous superstition" (*Const. reg. Sicul.*, lib. ii. tit. 31).

for the administration of justice not merely by the consideration of the unreasonableness of the ordeal and of the duel, but also by the circumstance that in many cases of crime no one was found to come forward and take upon himself the responsibility of acting as a prosecutor. Accordingly in the thirteenth and fourteenth centuries we find a new form of criminal procedure coming into use, the *Leumundsverfahren* (process of evil repute), wherein the duly constituted authority (duke, or bishop, or town council) undertook the prosecution of a "defamed" person.[1] The earliest mention of the *Leumund* is found in the "Truce" of Henry II., issued in July, 1230.[2] In 1258 the Archbishop of Cologne received from the Emperor the privilege of instituting such proceedings.[3] And a like privilege was granted to Nuremberg in 1320.[4] The grant was shortly followed by the appointment of a *Löwe*, or public vigilance officer (literally the "Lion," whose duty it was to give warning, by "roaring," when any offence against the town's peace was committed).[5] The procedure was very briefly as follows. The Schöffen, or doomsmen, were assembled, and the questions were put to them—with formalities which need not be here described—(1) whether they

[1] Glaser, p. 85.

[2] "Hæc est forma pacis quam dominus noster Henricus apud Wittenbergam cum principibus ordinavit et concinnari fecit . . . (p. 8). Qui alium clam occiderit quod *mort* dicitur, in rota punietur. Si aufugit et *fama publica quæ vulgo limunt dicitur* extiterit, &c. . . . (p. 14). Hii autem qui in *infamia quæ loimunt dicitur* laborant, ad expurgationem nonnisi in publico judicio admittentur," &c. The *infamia* was to be attested "per plurium ac meliorum illius provincie confessionem" (*Trenga Regis Henrici*, in *Mon. Hist. Germ.*, *Leges*, ii. 267–8).

[3] The privilege is worded, "contra publice infamatos de excessibus inquirendi et judicandi etiam nullo conquerente" (Knapp, p. 35).

[4] The terms of the charter are quoted by Knapp, *ibid.*

[5] Knapp, pp. 46 *sqq*. The duty of the "Lion" partly answered to that of the "fiscus" in Roman Law, who again is represented by the "procurator fiscal" of Scottish procedure, which is based on the Roman.

judged the ill-fame of the incriminated person to be well founded, and (2) whether they judged that such an one "were better dead than alive."[1] Strange to say, nothing is said in the Privilege as to the means by which the doomsmen were to arrive at a just answer to the first of these questions; and it must be obvious that so primitive a method of procedure could not possibly meet the needs of a rapidly developing state of society.[2] Now in the administration of the Roman, and more particularly of the Canon Law, which was largely based upon the Roman, the same difficulty as to the often recurring lack of an *accusator* had presented itself, which has already been noticed in connection with the early German procedure.[3] And the defect was remedied in the Canon Law by the introduction of the process of inquest (*inquisitio*), wherein, as in the *Leumundsverfahren*, the responsible authority took upon himself the duty of inquiry into the truth without waiting for a formal charge to be laid.[4] This method of procedure by inquest was largely adopted by the Frankish kings, not merely in criminal but also in civil matters.[5]

But it is one thing to undertake an inquest, and quite another thing to carry it to a successful issue by eliciting the truth. The Roman Law, which in its older form had grown up in a State that was in large measure based upon the institution of slavery, had without scruple resorted to torture as a means of eliciting the truth from

[1] Knapp, pp. 36, 37.

[2] Knapp, pp. 38, 39.

[3] Glaser, pp. 67, 68, 74.

[4] Glaser, pp. 73, 74. Dr. Glaser points out the importance of distinguishing between the word *inquisitio* as denoting *a form of legal procedure*, and the same word as denoting *an institution* (*inquisitio heretice pravitatis*). To avoid confusion it is convenient to reserve the term "Inquisition" for the latter of these meanings of the word, and to render it, when it occurs in its more general (but still technical) sense by the term "inquest." "*Inquisitio*" in this sense is rendered "inquest" by Pollock and Maitland (*History of English Law*, i. 119 *sqq.*).

[5] Pollock and Maitland, i. 120.

those whom it regarded as human chattels, and the principle that slaves were liable to torture is recognized by the ancient laws of the Visigoths, Burgundians, Bavarians, and by the Salic Law.[1] From the torture of slaves to that of the accused or of the "defamed" person was an easy step; and it was a step that had been taken in the administration of the Roman law under the later Empire.[2] However, in Germany at least, the use of torture appears not to have come into recognised use until the thirteenth century, and this in connection (as in the later Roman and Canon Law) with the process by inquest in case of *Leumund* or *diffamatio*. It has been said above that the first mention of the *Leumund* occurs in the Truce of Henry II., A.D. 1230. And a few years later, viz. about 1260, the first mention of torture, as an ordinary element of judicial procedure, is found in the *Schwabenspiegel*, an unofficial law-book indeed, but one which enjoyed considerable repute and which undoubtedly reflects (as its name denotes) the practice of the time.[3] So too in

[1] "Si quis servum accusaverit injuste alienum et innocens tormenta pertulerit pro eo quod innocentem in tormenta tradidit domino simile mancipium reddere non moretur" (*Lex Baiuwaiorum*, ix. 19, in *Mon. Hist. Germ.*, *Leges*, iii. 306. From the Editor's note, *ad loc*, we learn that this was taken "ex lege Wisig. vi. 4, antiqua a Chidaswindo reformata"). So also *Leg. Burgund.* lxxvii. 1, 2 (*M.H.G.*, ibid. 565) and the Salic Law (Tanon, *L'Inquisition en France*, p. 362).

[2] Glaser, p. 68. "Vermutamen aliquando in causa criminali, scilicet cum capitalia et acriora criminaliter explorari non possunt, seu veritas aliter investigari, adhibenda sunt tormenta in persona accusati seu rei criminis." (*Summa Rolandini*, *apud* Tanon, p. 363.)

[3] Tanon, however, writes: "Le haut justicier à l'époque féodale, n'observait pas les formes de l'accusation lorsqu'il jugeait ses vilains et ses serfs; le flagrant délit, d'une tres large application, n'etait pas, quel qu'en fut l'auteur, assujetti à ces formes. Peut-on affirmer que le seigneur haut justicier, lorsqu'il jugeait ses hommes, à l'égard des quels il ne relevait que de Dieu, se soit toujours interdit l'emploi de la torture, avant le xiii. siècle, alors que ce moyen barbare de conviction, dont le souvenir n'était certainement pas perdu, était en si parfaite harmonie avec les mœurs du temps? Nous n'avons, il est

Nuremberg. The privilege of proceeding by inquest of ill-fame is dated 1320, and the first mention of torture is found in Meisterlin's Chronicle under the year 1349.[1] Catholic and Protestant authors are agreed on two points, viz., that the introduction of torture into criminal procedure was closely connected with the growing use of the process by inquest, and that the practice of the ordeal, already in use, was well calculated to facilitate its adoption.[2] And there can be no doubt that the system of examination by torture readily lent itself to abuse, especially when the system was put into operation under the influence of men who were practically unacquainted with the traditional administration of the Roman Law.[3] Instead of being a means to be resorted to when all others failed, it came to be regarded, says Glaser, as the principal method of arriving at the truth.[4]

In Nuremberg indeed, during the century and a half preceding the Reformation, the abuse of torture does not appear to have been so flagrant. It could only be applied by the express order of the Council.[5] And such an order could be given only after a previous interroga-

vrai, que d'assez rares indications de son emploi pour cette époque. Elles ne manquent pas cependant" (p. 363). He then gives instances, but none of them from Germany.

[1] Knapp, p. 36.

[2] Glaser, pp. 80, 81; Janssen-Pastor, viii. 466; Knapp, p. 38; Michael, *Gesch. des deutschen Volkes*, i. 321; Bruder, l. c. p. 735. Knapp speaks of the actual methods of torture as having been borrowed from the ecclesiastical tribunals of Spain ("nach dem Vorbild spanischer Ketzermeister" p. 38; and similarly p. 94). But is it not an anachronism to speak of Spanish influence in Germany in the fourteenth century? And what is the evidence for the special severity of the Roman Inquisition in Spain before the establishment of the national institution which we know as the Spanish Inquisition, and which was not established till the latter part of the fifteenth century?

[3] Glaser, pp. 80, 89.

[4] Glaser, p. 80. The words of Rolandinus, quoted above, are noteworthy in this connection: "cum capitalia et acriora criminaliter *explorari non possunt, seu veritas aliter investigari.*"

[5] Knapp, p. 95.

tory, administered by two *Lochschöffen* (prison-justiciars) and duly recorded and reported, had in the judgment of a majority of the Councillors established a vehement suspicion of grave crime.[1] Its application was at least less tyrannical than it afterwards became, and—as has already been said—the infliction of capital punishment was at least less frequent than we know it to have been at the close of the sixteenth century.[2] As for the "noble knights," whose sad fate at the hands of the Council Rosshirt bewails, they were—as Dr. Knapp points out—nothing better than noble robbers and cut-throats whose previous career of violence may be traced in the chronicles and official records of the city.[3]

The notion of torture as an element in the administration of justice is so abhorrent to our modern notions, and the arguments for its abolition set forth more than three centuries ago by the Catholic theologian Louis Vives, and subsequently by the Socinian Johann Grevius and by the Lutheran Johann Meyfart, appear to the modern reader so convincing, that we are very apt to be unjust in our judgments concerning those who employed it, or authorised or defended its employment, in the Middle Ages.[4] It must always be remembered that, especially

[1] The process is described by Knapp, pp. 95, 96, and hardly seems to justify the statement on p. 97, that "evil repute" (Schädlichkeit, böser Leumund") was reckoned a sufficient ground for the decision of the Council. The inquiry (without torture) by the Lochschöffen must—in theory at least—have had for its object to ascertain that the defendant's "ill repute" was well grounded.

[2] Dr. Knapp (p. 39) speaks of the latter period as the time at which the abuse of torture reached its climax.

[3] Knapp, p. 39.

[4] Vives, who died in 1540, speaks strongly on the subject in his commentary on St. Augustine's *De Civitate Dei* (xix. 6), and is quoted and referred to by Grevius. The words: "fortissima esse quæcumque contra tormenta dicuntur, quæ vero pro iis, inania esse, futilia, atque imbecilla," may be taken as summing up his opinion. Of greater weight, because entirely devoted to the subject, and because formally addressed to the ruling powers, were the works of Grevius himself (*Tribunal Reformatum*, &c.) and of Meyfart (*Christliche Erinnerungen an gewaltige Regenten, usw.*). Grevius

in a more or less turbulent state of society, the attainment of the truth in cases of criminal procedure is of the first importance, not only lest the accused person should be unjustly condemned, but also lest peaceful citizens should suffer through the impunity of criminals. It requires some exercise of the imagination to enable us to understand that our modern English methods of arriving at a true verdict by the patient sifting of evidence is the outcome of centuries of unconscious national training and development, and that these methods —together with our quiet acquiescence in the not infrequent escape of the guilty party—presupposes a thoroughly settled state of society, in which the law-abiding classes immeasurably outnumber and outweigh the criminal residuum. But in a state of civilisation in which the application of these methods was—at least in many cases—a moral impossibility, and in which, on the other hand, the somewhat clumsy processes of the ancient Teutonic criminal codes and customs were fast becoming obsolete because they were found to be inefficient, the process of inquest by torture might well seem to be the only one which could adequately cope with the prevailing and growing spirit of lawlessness. And the system was deemed by many to be capable of being hedged in by such safeguards as would reduce the risk of injustice (as distinguished from severity) to a minimum.

was himself condemned to perpetual imprisonment by the Dutch Calvinists (in 1620) for having disregarded a sentence of banishment passed upon him for his Socinian opinions. He probably suffered torture, but contrived to escape after eighteen months' confinement during which he composed his work. While urging in the most forcible manner the arguments against the use of torture, which no safeguards, he holds, can secure from abuse, or from the reproach of intrinsic injustice, the moderation with which he speaks of those who hold a contrary opinion (*Tribunal*, p. 244) is very remarkable. Johann Meyfart was a Lutheran theologian of Jena, born in 1590. His work is known to the present writer only from the extracts given by Pastor, *Gesch.* viii. 476–7, in which work may also be found an excellent summary of the *Tribunal Reformatum* of Grevius.

Strange as it may seem to say so, it is nevertheless true, and it can be proved by abundant evidence, that the use of the torture to extract an avowal of guilt was in large measure prompted by a strong sense of justice—a sense of justice which made the judge unwilling to pronounce sentence without that plenitude of proof which in many cases the victim's avowal of his guilt could alone supply.[1] To the obvious objection that the guilt of the victim was either proved or not proved, that if it were already proved torture was unnecessary, and that if it was not proved torture was unjust, the answer might be made that justice was adequately safeguarded when those only were put to the torture who —whatever the precise measure of their guilt might be —were certainly not innocent; and that the object of the inquest by torture was practically not so much to settle the question whether the victim was altogether innocent or not, but to determine the nature and extent of his guilt, and in particular whether—according to the code or custom in force—it was such as to deserve capital punishment.[2] It must, however, be admitted that this was not the primary argument by which the use of torture was defended. The principle underlying the whole procedure was that which is expressed in the formula *salus populi suprema lex*. Our own laws permit and even prescribe, under certain cir-

[1] Grevius (*Tribunal*, p. 79) deals seriously with the arguments of those who urge that the judge is bound to employ torture in doubtful cases, lest on the one hand he should allow the guilty to go unpunished, or on the other hand should pass sentence without full proof of guilt. He points out that the judge would do well to find his scruples in another quarter (pp. 41 *sqq.*). Torture, he declares, is oftentimes as severe a penalty as capital punishment; and the evidence which is deemed insufficient to justify a sentence of death cannot be held sufficient to justify the infliction of pains which are not less grievous than death (p. 80). The torture clause of the Criminal Code of Charles V.—of which we shall have to speak presently -explicitly professes to meet the scruples of those judges who fear to pronounce sentence unless they have secured the confession of the criminal.

[2] Grevius pp. 135–6.

cumstances, the temporary imprisonment of a person who, after all, may turn out to be entirely innocent. It might be argued that until a man's guilt has been fully proved, the responsible authorities have no right to subject him to a single hour of detention, or to the worry and indignity of an inquiry before the magistrate. But the public interests require that it should be possible thus to act. The same principle, modified by safeguards such as have been mentioned, would justify the infliction of torture in analogous cases, *if* it could be shown that the public interest required that this means of arriving at the truth should be adopted. When Grevius maintains that the impunity of certain criminals is not so gross an evil as to justify examination under torture, he is speaking of a matter which must be judged of according to the circumstances of the time and of the state of society. In his time the supposed remedy had —to say the least—become worse than the disease.

We are, it need hardly be said, in no way concerned to defend or uphold the system of examination by torture as good or desirable in itself. Every one must rejoice that under an altered condition of society, and thanks in great measure to the efforts of writers like Vives, and Grevius, and Meyfart, the system has now become obsolete, and has been universally abandoned among civilised peoples. And in particular we not only acknowledge but most strongly maintain that when, in the thirteenth and succeeding centuries, the Roman Law, and with it the inquest by torture, was gradually introduced into Germany, this legal revolution was attended by grave abuses. It is much to be regretted that legal procedure in Germany did not, as in England, undergo a gradual and continuous development in which the employment of torture might have found no place, especially when we consider that the radical and subversive change of judicial procedure in the Empire was brought about through the influence of men imperfectly trained in the practical working of the system which

they helped to introduce, and only too prone to use it in an arbitrary and excessive manner.[1] Yet before we unreservedly condemn those who initiated or administered forms of judicial procedure which are so alien to the practice and feelings of our own time, we should do well to remember that when English statesmen feared—or affected to fear—that the stability of the government of this country was threatened by dangerous plots, they freely had recourse to the same methods of penal inquest which were in vogue on the continent of Europe; and this without constitutional justification, and without regard for the forms of law; nay, too often in defiance of the plainest principles of justice.

But to return to Germany. There can be no doubt that before the close of the fifteenth century the criminal procedure of the various states and towns of the Empire had come to be sadly in need of reform; and it is not to be wondered at that already at this period the wisest statesmen and administrators in Germany had arrived at the conclusion that the time had come for a codification and unification of the Criminal Law. The first official expression of this conviction is found in a resolution passed in the Imperial Diet held at Freiburg in 1498. In view of the many miscarriages of justice which have taken place (so runs the resolution in effect) a general reformation of the criminal law is necessary.[2] The leader of the movement which issued in this assertion of a practical principle was Archbishop Berthold of Mainz. The principle

[1] Glaser, p. 80. Grevius does not fail to note that in England, where torture was unknown to the law, the people were as law-abiding (to say the least) as in countries where it was in use (*Tribunal* pp. 94 *sqq.*).

[2] The words of the resolution, reciting the grievances and proposing a remedy, are quoted by Güterbock: "Auf den artikel das viel zum tode on recht und unverschuldet verurtheilt werden, wird not sein, deshalb ein gemein reformation und ordnung in dem Reiche vorzunemen wie man in criminalibus procediren soll" (*Entstehungsgeschichte der Carolina*, p. 19).

was reasserted in the Diet held at Augsburg in 1500.[1] But as yet no practical steps were taken, and the matter was passed over in silence in the Diets held at Cologne, Cortnitz, Worms, Augsburg, Treves, in various years from 1505 to 1512.[2] But between 1512 and 1517 fresh outbreaks of lawless violence, and a corresponding severity and arbitrariness in the administration of high-handed injustice in the name of law, called for more effectual measures.[3] Accordingly the Diet of Mayence in that year demanded of the Emperor Maximilian that he should appoint a standing commission to deal with the matter, and the demand was repeated at Augsburg in the following year. The Imperial Council replied by drawing up a scheme of reform. But it was not till after the accession of Charles V. that the matter was taken seriously in hand. The first draft of the new code was drawn up at the Diet of Worms in 1521, and this draft was in great measure modelled on the code known as the *Bambergensis*, compiled a few years previously by Schwarzenberg for the Prince-Bishop of Bamberg.[4] It was not, however, until it had been re-drafted several times that the Criminal Code of the Empire, commonly known as the *Carolina* (*Codex Criminalis Carolina*) finally became law in 1532.[5] And by this time the disturbances occasioned by the Reformation had so altered the complexion of affairs that the law remained for a long time inoperative. Indeed, its effect made

[1] *Enstehungsgeschichte der Carolina*, p. 21.

[2] P. 22.

[3] P. 23.

[4] Johann Schwarzenberg was the chief councillor of George, Prince-Bishop of Bamberg. Shortly after the outbreak of the Lutheran revolt he declared himself in favour of the new doctrines, and left the service of the Bishop. Nuremberg, it may be observed, was in the diocese of Bamberg, but Knapp holds that the Nuremberg codes were developed independently (*Kriminal-Verfahren*, pp. 138–9).

[5] The successive stages of development are described at length by Güterbock, op. cit.

itself felt rather at a later period, when it served as a model for subsequent legislative reforms, than at the time of its promulgation.[1] It is uncertain whether it was ever fully and formally adopted at Nuremberg.[2]

The *Carolina* has been described as "the most severe and least observed" of criminal codes.[3] But, in fact, its severity did not satisfy the temper of the times, which it aimed at reducing to some degree of moderation and order. The Carolina made full provision for the use of torture. This, under the circumstances, was inevitable. But it laid down clearly the conditions under which torture might be applied, and this in a manner which went far to secure innocent persons against its horrors.[4] It asserted and enforced the old and sound principle that those only could be put to the painful proof against whom strong evidence had already been brought. And the motive for the employment of the *quæstio* in such cases was to relieve the judge of the responsibility of passing sentence on an unavowed crime. But these wise provisions -for such under the circumstances they were—to a great extent passed unheeded. The more summary forms of popular justice (described by Güterbock as a kind of lynch law) were more in favour in some quarters—though not, it would seem, at Nuremberg—than the formalities and precautions against miscarriage of justice embodied in the *Carolina*.[5] Protestant Saxony, in particular, distinguished itself by its opposition to the scheme of reform. Saxony was the chief of the States of the Empire, and its leading men were attached to their

[1] Glaser, i. 82, 83. [2] Knapp, p. 40.

[3] Pearsall, in *Archæologia*, xxvii. 246.

[4] Glaser, pp. 86–88; Janssen-Pastor, viii. 468.

[5] Güterbock, p. 181. He speaks of "a kind of lynch law, which in point of prompt execution, left nothing to be desired, but which for that very reason provided but little guarantee against high-handed injustice, severe torture, and cruel and gruesome punishments."

national code.[1] Accordingly the *Carolina* itself, in its final shape, contained concessions to the rights of independent princes, and to the provisions of existing codes, which went far to neutralize its own purpose.[2]

That the imperial code did not work all the good effects which might have been expected from it must, however, be in large measure set down to the effects of that religious revolution which was in active progress during the years that gave it birth. And this in two ways. In the first place, though the principal author of the code, Johann Schwarzenberg, himself went over to the Lutheran side at the very outset of the Reformation (*i.e.*, in 1522), the principle of revolt against duly constituted authority soon asserted itself in political as well as in religious matters, as, for instance, in the Smalcaldic war. Princes and free towns which rebelled against the Emperor were not likely to be specially ready to accept at his hands an unwelcome piece of legislation. And secondly, whereas the Reformation has been hailed as the dawn of a new era of virtue and of tolerance, so far is this from being a true view of the case that vice and crime, and with them cruelty in the administration of criminal justice or injustice, grew and developed almost beyond measure, especially in the Protestant States, during the whole of the sixteenth century. Abundant evidence of the truth of this statement may be found in the pages of Pastor.[3] As regards Nuremberg in particular we have already cited the testimony of Knapp, and his testimony is confirmed when we contrast the comparative rarity of the infliction of

[1] Güterbock, pp. 182 *sqq.*

[2] The "saving clause" of the *Carolina*, *i.e.*, the clause in which the Emperor protests to the princes that he does not intend to derogate from their "traditional, fair, and reasonable usages," is given by Güterbock, p. 193. He is at some pains to show that the saving clause was not intended so to be understood as if it left free scope to all and sundry to depart from the new code. But in practice the clause received a very wide interpretation.

[3] Janssen-Pastor *Geschichte*, viii. 442 *sqq.*

torture and of capital punishment in that city in the fifteenth century with the gruesome tale of executions between the years 1577 and 1617 which has been left on record in the journal of the executioner himself, Franz Schmidt.[1] The most atrocious of the judicial cruelties so graphically described in the work of the Protestant (Socinian) Grevius were enacted in Protestant Holland, and are an adequate set-off, in point of quality at least, against the extreme and ill-judged operations of the Spanish (not the Roman) Inquisition in the Netherlands.[2]

And now to apply all this to the special case of the "Iron Maiden." There is indisputable evidence that instruments bearing this name formed part of the judicial apparatus of the criminal courts in various towns of Germany. In an inventory *(Corpus bonorum)* of the contents of the *Stadthof*, or town-hall, of Berlin, there is found an *Eiserne Jungfrau;* and in the *Kammerei-Rechnungen* or accounts of the courts of justice of Wittenberg, under the year 1509, there are entries of certain sums of money paid for the repair of two of these creatures.[3] Müller, after speaking of the criminal law in Bavaria as having been exceptionally severe, mentions—we know not on what authority—that there were "Maidens" at Munich also.[4] Dr. Pastor tells us that there was one at Schwerin.[5] Edward Brown, whose

[1] Janssen-Pastor *Geschichte*, pp. 462–464.

[2] Grevius, *Tribunal Reformatum* (Appendix), pp. 541 *sqq.* The description is quoted from Borrius. Other examples, from various places (Dusseldorf, Basle, Erfurt, Metz, Nuremberg, Cleves, &c.) are given pp. 369 *sqq.*

[3] Fidicin, *Beiträge zur Geschichte Berlins*, v. 223. Förstemann in the *Neue Mittheilungen aus dem gebiet historisch-antiquarischer Forschungen*, iii. 108. The items of expenditure are as follows: "4 gl. [gulden] von zeweyn Jungfrawen in das gefencknis weyter zu machen, und von 4 gelenckem zu machen.—1 gl. vor zewey gelencke zu eyner jungfrawen in des gefencknis gemacht, und die kette alzo hiermit gebessert."

[4] *München unter König Maximilian Joseph* I., ii. 511, 512.

[5] *Geschichte*, viii. 475.

volume of "Travels" was published in 1677, declares that such instruments were used at Presburg in Hungary, at Metz, "and some other places."[1] But as regards Nuremberg in particular, it was not until the Council had assumed an attitude of religious opposition to the Emperor and to the Dukes of Bavaria that—in defiance of the Imperial Code—this horrible monster of cruelty was introduced within its walls. Whether it is to be regarded as originally a tool for the *Vehmgericht*, or whether, as Förstemann suggests, it came into Germany from Spain, we will not—in the absolute lack of evidence on the subject—undertake to say. But we will conclude with a graphic description of the State of Nuremberg at the time when Protestant Alliance lecturers would have us to suppose that Albert V. set up the Inquisition within—or just outside—its walls. A writer in the *Saturday Review* speaks as follows:—

"What we see are the products of the advanced civilization that flourished under the constitutional rule of the Free Cities of the Empire. Nuremberg and Ratisbon had their Imperial Charters, and prided themselves on their jealous assertion of their municipal rights. But when Albert Dürer was designing his masterpieces and Hans Sachs was inditing his poems glowing with patriotism, this city was at the mercy of as arbitrary an oligarchy as ever abused its power for the demoralization of a community. The whole system of jurisprudence was based upon terror and torture. An innocent man was the object of a false accusation, or possibly of a case of mistaken identity. His judges were ever ready to assume his guilt, and they hustled him forward to confession according to their preconceptions. A man who was charged with tampering with some fancied conspiracy could only save himself from the worst by accusing imaginary accomplices. And they in their turn were stretched upon the rack, or twisted in the

[1] *An Account of Several Travels through a great part of Germany*, p. 111.

thumbscrews, till the mythical ramifications of a non-existent plot were indefinitely extended to the advantage of the gaolers. There was every opportunity for the gratification of private grudges; and the City Council of Nuremberg was as formidable to the citizens as the Venetian 'Ten' or the Spanish Inquisition. A burgher was summarily arrested when retiring peacefully to rest, after a heavy supper, and his family, if they were wise, asked no questions. 'Least said, soonest mended,' was a maxim sucked in with their mother's milk." [1]

[1] *Saturday Review*, lxxii. 609 (1892).

EMILY'S CONVERSION.

In a country house in the West of Ireland there lived a Protestant gentleman with his wife and children. The house was, like most Irish habitations, large, rambling, and, we must own, somewhat untidy and dilapidated. A new wing had been built to accommodate his ever-increasing family; but, by a not uncommon omission on the part of the builder, the staircase up to the principal rooms had been forgotten, and the only access was by a chicken-ladder, placed on the outside against the window, up which the surprised visitor had to clamber, and then found a drop of two feet before he or she could arrive at the floor of the sitting-room, where the family were generally assembled.

If the master of the house was a rabid Protestant, his wife was still more so. She honestly believed every lie that had ever been invented against Papists, and being an ignorant as well as an obstinate woman, there was small hope of her ever changing her opinion. One of her great grievances of late, however, had arisen from the conduct of certain people of her own persuasion. A new church had been erected close to their house by the combined efforts of a Protestant association and of the lady herself; but now that it was well-nigh completed and roofed in, it was impossible to get possession

of it, for the simple reason that the builder had converted it into his own private dwelling. He was what is called in that part of Ireland a "Sunday man"—that is, he was in debt over head and ears; and the result was that he could only go out on Sundays, when he was sure of freedom from arrest. Several efforts had been made to eject him from the new church, but in vain, and for this reason. It had been built on the border of two counties, and, as it happened, the nave was in one and the chancel in the other.

When, then, the bailiffs of one county rushed into the nave to seize him, he fled into the chancel; and the same operation was repeated when any attempt of the like nature was made by the authorities in the chancel. A combined effort might perhaps have been successful; but never since the memory of man had the bailiffs of the two counties been on speaking terms, so that at last the attempt to eject the intruder was given up as hopeless, and the wrath of the lady at the Castle, as the house was called, rose in proportion.

Amidst influences such as these the heroine of our tale was brought up. She was a beautiful, wild, headstrong child, never so happy as when galloping on a barebacked pony, or rowing in a tumble-down boat on the loch, or fishing with her brothers in the many bright streams with which that country abounds. Her one regret was that she was a girl, and not a boy; and many were the hairbreadth escapes she ran in the adventurous life she persisted in leading, despite the warnings and admonitions and punishments of her

parents. There was only one person she feared to grieve, and that was an old nurse who had been her wet-nurse, and who had brought up almost all the children. Strange to say, in spite of her mistress's prejudices, this woman was a good Catholic; but she had become so invaluable during a period of serious illness in the nursery, that it was found impossible to part with her. There she stayed, a type of those devoted Irish souls one so often meets with, ready to give her own life for her nurslings, and though unable to bring them up in her own Faith, yet praying for them day and night, and always hoping that some lucky chance would bring them one day into the true fold.

At last Emily's wild freaks became so serious, and the child herself so unmanageable, that her father determined to send her to school; and, disregarding her tears and protestations, carried her off bodily one fine morning to an establishment for young ladies, conducted, of course, on purely Protestant principles. It is fair to say that the lady at the head of it was a kind and motherly woman, and that she showed every possible consideration for the children placed under her care. But if you confine a lark in a cage, it will generally pine; and this was what happened to poor little Emily. The change from the wild, free life she had led among the hills to the confined air and dull routine of school-days, only enlivened by a walk, in twos, along a turnpike-road twice a day, was more than her excitable nature could endure with impunity. She soon lost her health altogether, and the schoolmistress, who was a conscientious woman, wrote to inform her parents of

her extreme delicacy, and her conviction that Emily would die if the experiment were tried much longer.

A doctor was consulted, and, being a sensible man, recommended few lessons, a great deal of outdoor air and exercise, and, if possible, some sea air, to repair the mischief that had been done; so that she was removed from school and sent with her old and faithful nurse to the sea-side.

Emily had grown very much during the year of what she called her "imprisonment;" but whether from this cause, or from leaning too much over her books, a spinal disease had developed itself, which threatened serious consequences. She suffered agonies from pain in her back, and at last became unable to walk at all. Her nurse was untiring in her devoted care, and, to amuse her, would tell her all the stories she knew of saints and holy people; while she would daily say her beads for the child, and pray with her whole heart that her darling Miss Emily might some day find out the right path, even if it were by suffering that Our Lord would be pleased to lead her.

This went on for some months, when the faithful nurse became dangerously ill: so much so, that the priest was sent for to give her the last Sacraments.

Poor Emily was broken-hearted, and entreated to be carried into her nurse's room, and to pacify her this was done. Very soon the priest arrived; on entering, he perceived the child lying on a sofa, and begged her to leave the room. The poor nurse murmured:—

"She cannot, your Reverence! She cannot walk, poor darling"

The priest looked at her tenderly, and then, lifting her up in his arms, carried her gently into an adjoining room, after which he returned to administer the Sacraments of the Church to the dying woman.

When he was gone, Emily begged earnestly to be carried back again to her nurse, and finding she was a little better, asked her eagerly why he would not let her remain with her. The nurse tried to explain to her, as simply as she could, that she was going to confession to him, and that no one could be present then. And added, "To-morrow he is coming back, dear Miss Emily, and he will bring me Our Dear Lord."

"Our Lord?" repeated Emily. "Will He really come Himself? Oh—if so, when He comes, I will ask Him to cure me; and if He does, I will become a Catholic."

The poor nurse was too weak to speak, but her face showed her joy, and her lips moved in earnest prayer. Emily was then twelve years old, and fully aware of the importance of the step she was about to take. But she felt herself all of a sudden filled with faith, and an inward conviction that Our Lord would cure her. Without entering upon any controversial points, she had imbibed from her nurse's words a loving, simple belief in Him and in His almighty power, and felt confident that she would obtain what she asked for. What will not such faith win?

The morrow came, and with it the priest, bearing in his bosom the mighty Lord of heaven and earth. He entered, and placed the holy Host reverently on a little table prepared for the purpose as an altar, with a fair

white cloth, and two candles burning upon it. As he came into the room, a sudden illumination passed over the child's face, and she received strength to fall on her knees and adore Him whom he was bringing to his penitent.

The short and simple service continued, and as the priest lifted the Sacred Host with the usual words before giving it to the sick woman, Emily felt her pain disappear, and a sensation of renewed health seemed to pass like an electric current through her whole frame. When the blessing had been given, she rose and stood on her feet without any difficulty, and then and there registered a vow to become a Catholic. Fearing to disturb her nurse, whose eyes were closed, and who had been too much absorbed by her thanksgiving to remark Emily's miraculous and instantaneous cure, the child left the room softly and unperceived, and on her knees again poured out her heart in joy and gratitude.

"I am a Catholic!" she went on exclaiming to herself; "and, please God, I will be a good one, and practise all that the Catholic Faith requires."

Still, she did not, even at that moment, underrate the difficulties of her position. The knowledge of her parents' bigotry, and the consequent suffering to which she would be exposed, all came before her. But she never hesitated or dreamt of drawing back. Our Lord had answered her prayer: Our Lord had cured her. To Him, then, she was bound by the strongest obligations—never would she be unfaithful to them! She had asked for a sign, and it had been given to her; and now she had only to obey and to follow His voice.

Then came the joy of breaking the news to her dear and faithful nurse. The poor woman, as is often the case, had taken a turn for the better ever since she received the last Sacraments, and the joy of seeing her beloved nursling restored to health, and, above all, of hearing of her determination to become a Catholic, was, as she expressed it, "better than any medicine." Very soon she entirely recovered, and then the question arose as to what was to be done about the child's reception. There was no doubt that it must be kept secret for a time; and Emily was anxious, with a judgment beyond her years, not to compromise her nurse in the matter, but to act for herself, so that her parents' anger might fall on herself alone. She therefore quietly set about making inquiries as to the priest who had brought the last Sacraments, and found out where he lived; which having ascertained, she went off to him quietly one morning while her nurse was sleeping, told him her history and of her miraculous cure, and then earnestly begged to be baptized.

The priest was deeply interested, but kept her for a long while, wishing to test her in every possible way, and to examine how much she knew of the religion she was so anxious to embrace. He found that, thanks to her nurse's words, she fully understood what she was about to do, and moreover that she had counted the cost, and was willing to suffer all that such a step would entail. On his objecting that she was not sufficiently instructed, she replied simply:—

"Father, I know nothing, but I believe everything!"

What more could he ask? Full of admiration at the

leadings of God's providence, which "hides such things from the wise and prudent, and reveals them unto babes," the good priest took her into the church, and soon the waters of baptism flowed over her pure and beautiful soul. Then she returned to her nurse, to whom she joyfully imparted her secret, exclaiming :—

"Now I am indeed a Catholic, and nothing can unmake me!"

A few weeks passed by, and then both felt that they were bound to let her parents know that her health was entirely restored. During that interval, Emily eagerly learned all that her nurse could teach her of her new Faith, and became more and more strengthened in practices of piety.

Then a letter came from her parents, rejoicing in her unexpected recovery, which they attributed to the sea-baths, and recalling her home. It was with very mixed feelings that Emily read this letter. She loved her home and her family very tenderly; but she felt that she would now have a great deal to bear, and that she would need all her faith and courage to carry her through. She went home the next day, and every one was struck at the change that had come over her. The wilful child was turned into a gentle, loving, but somewhat reserved girl, and her brothers and sisters could not make out what had happened to her. Was it only her illness which had altered her so?

In the meantime, she herself felt keenly the extreme difficulty of her position. She was entirely cut off from everything Catholic, and only heard that religion referred to in terms of the grossest abuse.

It had been decided that her education was to be continued at a day-school in the neighbourhood, to which she walked with one of her family or with a servant every day. In doing so, she passed a Catholic church, and for a long time racked her brains to think how she could enter it unperceived. At last, being accompanied by a Catholic servant, in the absence of her parents, she took the opportunity of seeking out the priest, to whom she confided her story. He consoled and encouraged her, and told her to call on him every morning on her way to school, which she was able to manage by starting an hour earlier. He instructed her regularly in all the tenets of her Faith, and then prepared her for Confession and Holy Communion, and eventually for Confirmation.

In the meantime, her parents came home; and some one, she knew not who, betrayed to them her Catholic "tendencies" as they thought them, and mentioned that she had been seen in the Catholic church. Her father said nothing at first; but after a few days sent for her, and announced to her that he was going to send her immediately to a boarding-school in England. On her venturing tearfully to remonstrate, his long-concealed wrath burst forth. He accused her of being a Papist in disguise, of being a disgrace to her family and to her name; and told her that if she ever again entered a Catholic church, or had anything to do with priests, his doors would be closed against her for ever, and he would never see her again, not even if he were dying.

This was a fearful blow to poor Emily, who loved

her home and her father most tenderly; but the words "He who loveth father and mother more than Me is not worthy of Me" rang in her ears; and she continued firm. At last, simply saying, "My Heavenly Father will guide and guard me," she left her father's room, sobbing as if her heart would break.

The following day there was to be a Confirmation in the Catholic church, for which she had been earnestly and steadily preparing. Should she give it up? The temptation was strong, but she resisted it; and the next morning received from the Bishop of —— that crowning grace which was to give her strength for the terrible conflict before her.

She did not dare return home after the service was over, but continued praying in the church, where the priest found her, and, hearing of her homeless position, took her at once to some good and fervent Catholic friends of his who knew her history, and who received her most affectionately, treating her like one of the family. Emily was full of faith and fervour, and delighted to be able to practise her religion in peace; still, when she thought of her father and her home, her heart was very sad. Her dear old nurse had died, and none but God and His priest knew the share she had had in training that young soul to bear her cross bravely.

After a short time, she heard that her father was dangerously ill, and she redoubled her prayers that God might be pleased to touch his heart. But it seemed as if an entire sacrifice of all she had loved best was demanded of her. Her father died without consenting

to see or forgive her. He even refused her his blessing, which he gave singly and separately to all his other children; and this cut her to the heart.

But if her family had deserted her, Our Lord had determined to choose her for His spouse. On visiting some Catholic friends in the south, she became acquainted with the Sisters of Charity of St. Vincent de Paul; and their active and beautiful lives of devotion and charity at once roused a strong desire in her heart to join their holy band. After a little delay, sufficient to test her sincerity and fidelity, she was accepted as a postulant, and became one of the best and the most fervent of the community. Wherever the duty was the most arduous and the least attractive to flesh and blood, there Sister Mary Benedicta (this was her religious name) was sure to be found, her former wild energy transformed by grace into never-tiring exertions for all who suffered, and whom she had the happiness to relieve. She had an extraordinary power, besides, of winning the affections of poor children; and one rarely saw her without a little girl clinging to her grey habit, in hopes of winning a smile from "our Sister," as they called her.

After some years of this kind of life, she was again seized with serious illness, and soon her case became apparently hopeless, the doctors even thinking she would not survive the day.

But Our Lord, who had once deigned Himself to cure her, now entrusted this mission to His Mother The life which was so useful to others was not to be cut short so soon. Her Superior came and asked her

if she had faith in the water of Lourdes; and on receiving an answer in the affirmative, at once gave her some to drink, and likewise bathed her face and hands with it. In a moment she revived, and from that hour began to mend, and soon became perfectly well. The doctors were very much amazed, and said that such things were "beyond their province." They could not deny the extraordinary manner of her recovery against all human probability, but they did not believe in any miracle. Be that as it may, Sister Mary Benedicta still lives and still labours for God and His poor, and never forgets in her prayers the faithful nurse to whose piety and prayers her conversion was mainly due

A MALAGASY CONFESSOR.

It is not so many years ago that the island of Madagascar, long inaccessible to the preaching of the Gospel, was thrown open to the zeal of European missionaries. From the surrounding small islands—such as Nossi-Bé and Mayotta on the north-west, and from St. Marie's on the south-east—the Fathers of the Society of Jesus had been for many years watching their opportunity to effect an entrance; but it was as closely guarded and sealed as the Corea. They once or twice managed to penetrate into the island in disguise, and at the risk of their lives; and Fathers Jouen and Finaz once reached the capital (Antananarivo), as medical attendants to envoys from the French Government. But such rare and venturesome expeditions never produced any permanent result. It was at the death of Ranavalona, the persecuting and tyrant Queen, and at the accession of Radama II., that the island first became really accessible to Europeans.

The Catholic missionaries entered upon that new field with all their wonted energy and all the men at their command. In a short time over thirty chapels and churches were erected, and four of them in the capital, where they still flourish. The number of converts was soon very large, and their adherents were

numberless. But through the same gate which admitted the servants of the good husbandman, "the enemy came and oversowed cockle." The agents of the Protestant societies arrived in swarms, and with their hands full of money. Their mission seemed threefold—religious, mercantile, and political, each prevailing according to circumstances. In other countries where Europeans abound, and where there exists some sort of public opinion, or Christian civilization, or easy communication with other countries, such agents are under the necessity of respecting themselves, and of keeping up a certain standard of morality regarding the means they employ to accomplish their ends. Here, however, no such considerations and no such scruples stood in their way.

After a time the Court at Tananarivo found itself closely pressed between the two rival forms of Christianity—the Catholic and the Protestant; the latter not being represented by the Church of England, but by a sect of Methodists called Independents. The Prime Minister, who, under cover of the Queen's name, is in reality the absolute master of the country as well as of the Government, found himself at last driven to the necessity of embracing one form or the other of Christianity—*i.e.*, "Ingliss" or "Fransay;" by which two names (confounding them with the two countries) the natives designate Protestantism and Catholicism. His study of the question led him to form this idea, which on the part of a shrewd barbarian is deeply significant, and may be considered as his verdict on the two religions. He made the following speech to his council,

whom he had summoned to announce his intentions, and which we will here render literally :—

"Catholicity, as I understand it, is a religion of obedience. If we become Catholics in this country, we must obey the priests, who obey the bishops, who obey the Pope, who obeys Jesus Christ, and who is inspired by the Holy Ghost. In this system, therefore, it is evident that the least of my slaves may be a saint, which I am not, and his conduct may be a direct condemnation of mine. He may cover me with shame, and I may well be the worst and the last among Catholics, which would not suit me at all. Now Protestantism is the very reverse of all this; there is no obedience whatever. If we embrace it, we shall have the whole system in our hands, and it enables us to be spiritual as well as temporal rulers. In this form of Christianity we should be the masters; in the other we could only be subjects."

In consequence of this astute reasoning, a solemn proclamation was issued, and made known to all that Protestantism, or "Ingliss" Christianity, was to be the religion of the Queen and of the Court—in a word, the religion of the State.

The Malagasy, as the natives are called, are an intelligent but weak-minded race, very sensual, and thoroughly material in their views, like most savages. "For twopence a Malagasy will become a Catholic, and for twopence more will become a Protestant!" was a remark made to me one day by a Catholic schoolmaster, who was the son of one of the principal native Protestant preachers. This may be a slight exaggera-

tion perhaps, but it is certainly expressive, and founded on truth. The attractions of Protestantism to a Malagasy nature are threefold. First, its easiness; he may do what he likes, only one condition being necessary, *i.e.*, not to become a Catholic. Except for that, he may indulge his appetites and passions, or his indolence and luxury, as much as ever he likes: and "wide is the gate and broad is the way . . . and many there are who go in thereat." Secondly, being declared to be the religion of the Queen, it is the way to favour and promotion of every kind, and "the fashion of the world." Thirdly, the Malagasy is, above all things, loquacious and a ranter. Now Protestantism enables him to gratify his vanity in that way to any extent; he can speak even in the house of prayer, and hold forth as much as he likes on his spiritual experiences; and nothing can flatter and please him to such a degree.

But to return to our story. When the proclamation was made known, great were the desertions among the followers of the Catholic Faith. The Superior of the convent at Tananarivo told me that she knew upwards of five hundred young women, among the best families of the capital, who, to please their relations, or for other reasons, abandoned the Church, although in heart grieving over it, and many of them still paying secret visits to the convent. But in spite of all this, wonderful to relate, many stood firm, and, resisting the royal decree, became veritable confessors of the faith.

We now come to the heroine of my story, Princess Victoria, the daughter-in-law of the Prime Minister,

that is, of the supreme head and ruler not only of the State, but of Protestantism in Madagascar.

She was very young when this new "Ingliss" Christianity was proclaimed, and as so many around her had deserted the one Faith of Jesus Christ to follow this home-made and easy religion in the island, poor Victoria was very much troubled in her mind. Perhaps she might even have given way to the pressure put upon her, and followed the example of her companions; but Divine Providence had placed a visible guardian angel by her side, who saved her from the general wreck. This was no other than an old female slave, who had been attached to her person from her birth, and to whom she was most tenderly devoted. This poor old nurse had but little worldly knowledge, but the elementary principles of her Faith had been deeply engraved on her heart. Above all, she was filled with the love of God, and thus knew more than many who were far more learned.

As soon as she became aware of the struggle going on in her young mistress's mind, she determined to infuse into it those truths which were the source of her own strength.

"Beloved young mistress," she would say, "you are dearer to me than if I had given you birth. I received you in my arms when you first came into the world, and no care has ever replaced mine during all your childhood. But dearer still have you been to me since a life of faith, the life in Jesus Christ, united our souls in one hope, one faith, one baptism. Victoria, I am an old woman. I know the vanity of all things here

below, but with this fleeting life we can purchase a life and happiness which are eternal. We have but one soul. If that is lost, all is lost for ever. There is but heaven or hell before us for all eternity. We must make our choice. . . . My child, do not lose courage! Our Lord will give us such grace, if only we are determined to be faithful to Him. With this grace, I feel that I am ready to suffer and to die, rather than betray Him who died for me. I want to live for ever with Him—to possess Him for all eternity. And would you, Victoria, for a shadow, or to escape some suffering, give Him up and risk your eternal happiness?"

With such words as these, the devoted slave would strengthen her young mistress's faith, and she further persuaded her to be more regular in her visits to the Blessed Sacrament, and to take every possible opportunity of going to confession and receiving Holy Communion, well knowing that there is the source of all life and strength in the soul.

The steadfastness of Victoria was, however, a tacit reproach to the many apostates by whom she was surrounded. Persecution began on all sides, and followed its usual course. First entreaties were used, with persuasions, caresses, and promises; then, when these failed, anger and threats and even rage against her; and lastly, oppression and ill-treatment, amounting to positive cruelty. After all, human nature is the same everywhere; and so are the tactics of the enemy of souls, whether it be in a savage island or in Belgium, in Italy, in Prussia, or even in England—endeavouring in all ways to obstruct the light of faith from the eyes

of men. On seeing the unity of the plan, who can fail to perceive the unity of the leader? The war is the same all over the world. There are but two masters, God and the devil; and we must serve under one banner or the other.

I do not know whether Victoria's relations and tormentors were aware that the fervent old slave was to her a tower of strength; but Providence did not allow them to deprive her of this her one consolation on earth. Probably they never dreamt of the holy influence exercised by this poor, despised old woman, who would be the last person they would suspect. Seeing that nothing availed to persuade Victoria to adopt their views, they at last put her in prison and forbade any one to go and see her; thus effectually preventing her having the consolation of hearing Mass or going to the Sacraments. This was a hard trial to the poor child; but she would not yield, and flatly refused to go to the Protestant school. She bore all the privations and hardships with which her confinement was aggravated without a word of complaint. Only once did her courage well-nigh fail her. They had noticed how fond she was of her crucifix and rosary, and how she used to press the former to her lips whenever her trial seemed hardest: so they resolved to deprive her of both, and took away everything from her that could be called an object of devotion.

This was almost more than Victoria could endure but the old slave, conscious of the danger, and seeing that the critical moment was at hand, interposed with her simple strong sense, and contrived that all these

things should be given back to her, and that Victoria should be once more free, on condition that she would consent to go to the Protestant school. The fact was that she was now sure of her nursling, and felt that after all she had gone through, and the generous resistance she had shown, there would be no danger to her Faith in this compromise, and that no Protestant school would really do her any harm. And so it proved. Every day that she had to attend it, she went with her faithful nurse and slave to spend a certain time before the Blessed Sacrament on her way. Then being thus fortified by prayer, she went to the school: the slave, according to the custom with pupils of rank, was seated on a little stool behind her mistress, and whenever anything was said by the teacher contrary to the Catholic Faith, this faithful servant would gently pull her young mistress's frock, who would then, when she could do so unperceived, stop her ears with her fingers. If not, when they went out, the good old slave, who, whatever might be her other deficiencies, had a wonderfully keen insight into matters pertaining to her Faith, would, as far as she could, point out the inconsistencies or heretical propositions of the preacher, and correct any false impressions which her young mistress might have received; and both seldom failed to visit again the Blessed Sacrament on their way home.

In this way the attendance at the school was rendered innocuous, and by degrees the persecution was relaxed; and Victoria, waxing strong under her trials, became daily more and more fervent. I remember how, every morning before daybreak, when, after rising, we used

to pay a visit to the Blessed Sacrament, we always found at the door a group of slaves with a *filanzan* (a kind of osier sedan-chair to carry a lady on their shoulders); these were the attendants of Princess Victoria. Their young mistress was in adoration long before the Masses began, and she generally stayed till all the Masses were over.

I do not know how or when she was married, but she became the wife of the Prime Minister's eldest son. In that country women have no choice in the matter, and marriages are arranged according to the will and the interests of the parents. Now the Malagasy race are noted for their immorality, even when compared with other barbarous and uncivilized races; and among them the Prime Minister's son was such a disgrace and a scandal to all his relatives, that his father one day called a family *kabar*, or meeting, to consider what could be done. We may imagine what poor Victoria must have suffered from such a husband!

When all were assembled, the Prime Minister rose and said that he had summoned them together to speak with sorrow of the abominable conduct of his son, and of the blameless and perfect life of his wife Victoria, whom he had desired to be present. The conclusion of his speech was, that such a monster was thoroughly unworthy of such an angel; that he had forfeited every right to possess her, and that so perfectly virtuous a woman as Victoria deserved to be rescued from the tyranny and cruel treatment of such a villain, and rewarded by being given for a husband a good and honourable man. I should here mention that the idea

of the indissolubility of matrimony is utterly foreign to the mind of the Malagasy.

The Prime Minister had spoken, and a murmur of assent arose from all around, when, to their astonishment, Victoria rose, and walking timidly forward, cast herself at the feet of her father-in-law, and said :—

"May I be allowed to speak to my gracious father and lord? You have dwelt on the wrongs I have received from my husband, and on all his evil propensities; but nothing has been said of his good qualities, or of the noble and generous feelings which, in reality, underlie the rough and bad part of his nature. Your son has not lost all my confidence or my love. And, father, I am a Catholic. For me, marriage is a sacrament— an indissoluble tie, which no man can put asunder. Nothing but death can break the link which binds us to each other. Father, let me still live with, and pray for, my husband! I will try, even more than in the past, by fervour and good works, to obtain from God his conversion and amendment."

On hearing these words, the Prime Minister, unable to refrain from showing his admiration of his daughter-in-law, rose up, and walked up and down the hall, clapping his hands, and exclaiming :—

"O what a perfection of a woman this is! Who would have thought this island possessed such a treasure? O my friends, do you think there can be found a heart so generous and so good as that of this Catholic woman all over the world?"

I do not know what effect this noble generosity and forbearance had on Victoria's husband; but I feel sure

that her prayers and sacrifices will, in the end, obtain his conversion from the mercy of God.

One word in conclusion as to the faithful old slave. She had followed Victoria to her new home, and was highly appreciated by the family of the Prime Minister who looked upon her quite as one of themselves, and consulted her in all doubts and difficulties. After a time she fell seriously ill, and orders were instantly given that the best medical assistance in the island should be procured for her. Her disease was an internal one, which necessitated an operation to which her delicacy and modesty strongly objected. She consulted her confessor as to whether she was bound to accept medical inspection and treatment or not.

"If nothing is done," she said, "I shall certainly die before long; but will the operation cure me? The surgeon says it is possible, but I doubt it. What I want to know is this: Am I bound in conscience to put myself in the doctor's hands and to submit to whatever the surgeon may think fit? or am I free, without offending God, to refuse, and to let myself die?"

The answer of the Father was:—

"You are free."

And so this brave old Christian refused; and suffered most patiently the terrible agony attending her complaint, until a most saintly death closed her purgatory on earth, and her pure and faithful soul returned to her Creator. Princess Victoria nursed her to the last with filial love and piety, and reverently closed her eyes. A magnificent funeral service was performed for her by

the Jesuit Fathers of Tananarivo, and she was buried in their own cemetery at Ambohipo.

During my short stay in the capital of Madagascar, a conversion took place which may serve as an epilogue to Victoria's story.

At the time that "Ingliss" Christianity was made the State religion in the island, the Protestant missionaries of various methodistical sects had formed a kind of normal school or seminary near the palace, with a view to train natives for the missionary work. From the scholars in that establishment, the Prime Minister, who, as we have seen, had made himself the supreme head or pontiff of this new Christianity, chose out twelve whom he considered the most intelligent, and made them what were called bishops of the twelve districts of which almost the whole kingdom is composed. He called them *mpitoritenys;* from him they received all power, and to him alone they were responsible. The Protestant "Independent" missioners, as may be imagined, did not at all approve of this arrangement; but in reality he thus turned against them the very principles they had taught him.

These so-called bishops, or heads of districts, had been working for a certain number of years, when one of their number, remarkable for his thorough honesty and earnestness, became puzzled about several things which he was expected to teach; and among the rest, about that passage in St. Matthew, chap. xix., where Our Lord, preaching upon virginity, says, "He that can take it, let him take it." The meaning of this pas-

sage was utterly unintelligible to our poor mpitoriteny; so that at last he came to the capital to consult the Protestant missionary who had the greatest reputation for learning. This man was loth to give him any explanation. "What need is there," he said, "for you to understand everything in the Bible? There is quite enough good to be got out of what we do comprehend." But on the native insisting, some sort of commentary was given him, or rather an excuse for an explanation, with which our poor mpitoriteny went away more dissatisfied and restless than before. This passage positively haunted him: he was quite astonished to find how completely it had taken possession of his mind and thoughts. Unable to stand it any longer, he again set out for Tananarivo, and came straight to the Protestant divine with his difficulty.

"Sir," he exclaimed, "what you told me in answer to my question was no answer at all. Either you do not know the solution—and if so, how dare you come here as a teacher?—or you would not tell me the truth; and then what must I think of your honesty?"

Thus caught between two horns, as it were, the Protestant minister was forced to give him an answer.

"Well, then, since you are so obstinate about it, I will tell you it means to be '*môpère*' or '*masœur*.'" To understand this, I must explain that the Malagasy have no word for "virginity." So they call the Catholic missionary "*môpère*" (from hearing them call one another "*mon père*"), and they call the nuns "*masœur*," for the same reason; and therefore, in their

language, to be "*môpère*" and "*masœur*," means to keep the vow of virginity.

With this answer our mpitoritcny walked away ; but those simple words had opened out a new horizon and a new world to him altogether.

This explanation, so reluctantly and tardily given, proved to him plainly that on that question, at all events, Catholics followed both the letter and the spirit of the Gospel, and Protestants did neither; nay more, that they were dead against it. His faith in his Protestant instructor was rudely shaken. If wrong on this point, and wrong knowingly and wilfully, why not on other points? He secretly procured a catechism and other Catholic books, and satisfied himself that the tenets of the Catholic Church were in perfect accordance with the Gospels and the Epistles; while the Protestants evaded much that was distasteful to them, and their very existence was a mere protest.

One evening, while this struggle was going on in his mind, and stretched on his mat, he was sighing and turning restlessly from side to side, his wife asked him:—

"What is the matter?"

"It is nothing!" he replied.

"That is nonsense," replied his wife; "I have noticed for a long time how strange you are. I am quite sure that there is something preying on your mind. It is the first time that you have had a secret from me. If anything is wrong, why should I not know it?"

"Well," he answered, "since you wish so much to know, I will tell you; only you will think it so strange!"

"If it be strange, I shall want all the more to know it," was the rejoinder.

At last he plucked up courage, and said, with some hesitation :—

"I have been thinking for some time how much I should like to become a Catholic, and how beautiful it must be to be a *môpère!*"

He expected a burst of anger, or perhaps ridicule; but, to his astonishment, his wife only exclaimed, after heaving a deep sigh :—

"Often of late I have been thinking the same thing, and how I should like to be a *masœur;* but I should never have ventured to say so to you if you had not felt the same."

And thus, to their mutual surprise and thankful joy, they found that their minds were in accord : the same touch of Divine grace had inspired them both. They were filled with consolation, and never, as they afterwards declared, had their hearts experienced such true delight. The good wife had been, years before, at the nuns' school, and therefore knew something of Catholic teaching. That very night they agreed that nothing should be left untried by them to obey that which they felt was the direct call of God, and that no human obstacle should deter them. How truly were those words of Our Lord realized : "Other sheep I have that are not of this fold ; them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd" (St. John x. 16).

According to this plan, in a few days, the mpitoriteny and his wife set out for Tananarivo. They assisted

regularly at the Holy Sacrifice of the Mass, heard the singing, sermons, and catechism, and found that in the four beautiful Catholic churches of the capital, with very slight variation of expression, the substance and the spirit in each and all were identically the same; for truth knows no variation, much less any contradiction. After a short time, he remarked how many people went in and out of a little room below the sacristy, where the priest in charge used to receive any of the congregation who wished to speak to him. After some little fear and hesitation, he accordingly rapped timidly at the door, and was at once admitted. The kind and encouraging manner of the Father reassured him, and he told his story in all simplicity.

"What an extraordinary thing!" thought the priest. "A mpitoriteny wishing to become a Catholic! a Protestant of Madagascar humble and modest!"

This was new indeed to Father Caussèque. But when his visitor went on to describe his earnest desire to become a *môpère*, his wonder changed into suspicion. He feared that the whole thing might be a hoax—a ruse of the enemy to get the mission into trouble, and that the mpitoriteny came with unavowed ends of his own; so he dismissed him with gentleness, but with coldness.

The poor man, however, not deterred by this reception, came again and again, and at last the Father's doubts were entirely removed. He found him extremely intelligent and well versed in Catholic controversy, knowing also his prayers and catechism perfectly, and most anxious to be received into the

Church. Father Caussèque then asked him "whether he was aware of the persecution to which he and his wife would be exposed if they took such a step?" but he found that the catechumen had already thought of this, and was willing to accept whatever God might send.

"But what will become of your good wife," the Father continued, "if you become a *môpère?*"

"Oh, we have settled all that," replied the mpitoriteny. "She is to become a *masœur* when I become a *môpère*—that is, if persecution does not make it impossible for me."

"Of course, you have no children?" inquired the priest.

"I beg pardon, Father. We have four—two boys and two girls."

"But what do you mean to do with them?"

"We will put the boys at the Boys' Orphanage, and the girls at the Convent."

"But, my dear good friend," replied the Father, "I fear that what most probably awaits you, if you, in your position, become a Catholic, is, that you will be made a soldier."

This in Madagascar is far worse than to be made a slave. To people who do not know that country, it would be too long to explain the reason. Suffice it to say that it is an appalling prospect, and more dreaded by the natives than death.

"Father," replied the poor fellow, "I have thought of that, and I own that I fear it is very probable. But if God allows it to be so, I shall have the great comfort of making the true Faith known to many a companion

in misfortune. Perhaps God may send me this terrible trial for my good, and for the good of others. Perhaps I may need it as a penance for my past sins. Have I not read about so many saints, priests, and popes, enduring unheard-of tortures for the Faith in the first centuries of the Church? No, Father; if God's grace be with me, I shall fear nothing. I can bear everything, and my wife is entirely of the same mind."

Who could be otherwise than touched at such a courageous determination to embrace the Faith at all risks? Father Caussèque was more than satisfied, and, having thus tested his neophyte's good faith and thorough determination, he called on Princess Victoria, and, telling her the whole story, implored her to speak to her father-in-law, the Prime Minister, on this delicate subject. A kind of constitution, somewhat after the fashion of constitutions in European states, had been given a few years back to the Malagasy people, and one of the clauses of this constitution is to the effect that "liberty of conscience" on all religious matters is to be recognized as a fundamental law in the State. But, like most of the other articles in this famous constitution, it is a dead letter. For instance, the abolition of slavery was solemnly proclaimed in the island, but there is not one slave less now than before! It is an understood thing that the law was only invented to satisfy diplomatic pressure from without for the moment, and to save appearances. The *principle* of liberty of conscience may be on the paper, like the liberty of the slave; but the liberty itself is in the hands of the actual masters of the island.

All this the priest, and neophyte, and Victoria herself well knew, and their fears were anything but groundless. Fortunately, either as a reward of Victoria's faith and courage or that of the catechumens, God permitted matters to take a turn which they were all far from expecting. Victoria obtained an interview with her father-in-law, and having respectfully alluded to that article in the constitution ensuring liberty of conscience, inquired what her lord and father would do if one of his subjects, moved by no possible human consideration or advantage, should become a Catholic.

His Excellency assured her that he would not be interfered with in any way.

"But what," continued Victoria, "if the would-be convert were a mpitoriteny?"

"Oh," hastily exclaimed the Prime Minister, "that is quite another question!" After some time, however, he consented to deal with the case fairly, though he would bind himself by no promise; but he exacted as a condition that the mpitoriteny should present himself before him in person and plead his own cause.

Victoria hastened to announce the good news, being very hopeful as to the result, and, in fact, the parties concerned desired nothing beyond that; the height of their ambition being that they should obtain a fair hearing. But the strange thing was, that what they feared was most likely to offend his Excellency, *i.e.* his wish to become a *môpère*, was just what most helped to reconcile him to the proposal, and to induce him to give his consent. The providence of God seemed to act visibly in this conversion from beginning to end.

Prudence required that as little noise as possible should be made about this affair, although now that the Prime Minister had sanctioned the step the other mpitoritenys and their friends the Protestant ministers dared not interfere. Quietly the whole family were instructed and received into the Church. The poor ex-mpitoriteny was rather puzzled as to the patronymic Saint he should choose: he wanted to have either St. Michael or St. Peter—the captain of the legions above, or the head of the Church below. So at last he took two scraps of paper, wrote one name on each, folded them alike, and put them into the Father's biretta.

"Shake them, Father," he said, "and I will take the name I draw first."

He drew St. Michael.

At the Christian Brothers' school at Tananarivo, when the signal is given to enter the schoolroom, the children form in procession in two ranks. In the midst of those boys, with his own two boys by his side, I have, to my extreme edification, continually seen Michael pacing along with childish simplicity, willing to be taught with the youngest there; and so humble and obedient that he is a daily marvel to the good Brothers. But his happiness is so great that nothing seems a trial to him.

In patience, faith, and humility, he labours on, his hopes fixed on one only earthly reward—that he may some day become a *môpère*, and be allowed to labour for the conversion of his countrymen. *

* The facts contained in these two beautiful stories were related to me by a holy Jesuit Father, who was himself a missioner in Madagascar.

THE AGE OF THE SUN

AN ASTRONOMICAL ARGUMENT AGAINST DARWINISM.

By the REV. ALOYSIUS J. CORTIE, S.J.

"The total energy of any material system is a quantity which can neither be increased nor diminished by any action between the parts of the system, though it may be transformed into any of the forms of which energy is susceptible." Such is the doctrine of the Conservation of Energy as enunciated by a master of modern physical science.[1] The existence of the material system, and the existence too of energy in its various forms of mechanical energy, heat and light energy, electrical or magnetic or chemical energy, is postulated, thereby necessarily demanding the existence of an Immaterial and Intelligent Being as the Creator of matter, and as the Prime Mover and Worker in the production of the Energy. But the province of physical science is rather to investigate the working of the material system, than to demonstrate the existence of the First Cause. And the conclusion, which has been deduced from long years of experiment and observation, is that motion, and heat, and light, and electricity, and magnetism, and chemical activity are but various manifestations or forms of the one thing energy, and that these forms can be transmuted one

[1] Clerk-Maxwell, *Matter and Motion*, article lxxiv.

into the other ; but that energy as such is indestructible, and will ever remain in its totality as the permanent endowment of a material system as long as the system itself endures. Thus the energy possessed by running water in its fall from a higher to a lower level may be made to turn a wheel, and by this means be distributed and converted into various useful and advantageous forms. The wheel may be utilized, for instance, to drive a dynamo, thus effecting a change of mechanical into electrical energy. The electrical energy in its turn may be, if we so please, stored up and bottled in accumulators, to be used as occasion requires, as, for example, by a reconversion into the mechanical energy necessary for the propulsion of tramcars. Or the electrical energy may be conveyed along wires until a resistance to its passage is encountered in the shape of a filament of carbon, when the electrical energy will be changed into energy of heat, and ultimately into the energy of light as is seen in the glow of the incandescent lamp. The secret then of the working of any material system is this continual transformation of energy from one form to another with its necessary result of an alteration of the configuration of the system, whether the system be the mighty system of the sun with its attendant planets, or the relatively insignificant system of the mainspring of a watch which a man winds up, thereby making it a storehouse of energy, so that in its uncoiling of itself it is enabled to keep the hands of the watch in continual motion. Every machine, whether it be a steam-engine, or a crane, or an electrical machine, or the sun, or the material part of man, is not a producer, but simply a transformer, of energy ; and the making of a machine to do work without work being done upon it is an utter impossibility. In a word, perpetual motion as popularly conceived is a mere chimera.

One form of energy, or mode of motion as it is sometimes expressed, is heat ; and if we neglect the relatively infinitesimal supply of heat which is derived from the internal portions of the earth, or from its

motion of rotation converted into heat through the medium of the continual brake-like action exercised by the tides, the source of all the heat in the material system of which the earth forms a part must be ultimately derived from its centre, the sun. And the heat radiated by the sun is enormous. We may endeavour to form some idea of its quantity by expressing it in terms of the melting of ice. As our unit of quantity of heat we adopt the amount of heat that would be required to raise 1 lb. of water one degree of temperature as indicated on a Fahrenheit thermometer. To melt 1 lb. of ice, the temperature remaining unaltered at the freezing point, or, in other words, to do the work of changing the water from the solid to the liquid state, would require 142·65 times this unit amount of heat. Let it be supposed that on the circle of the earth's orbit a spherical shell of ice were constructed of an inch in thickness. Since the mean distance of the earth to the sun may be reckoned as 92,885,000 miles, twice this number would represent the diameter of such a sphere. Sir John Herschel has shown that it would take about two hours for the sun's rays to melt this huge crystal globe, were their heat subtracted for no other purpose. Further, let it be supposed that the globe began to contract on the sun, the diameter constantly decreasing and therefore the thickness of the ice proportionally increasing, until the sun became locked in the embrace of a solid sheet of ice more than a mile thick. Yet would he burn his way out at the rate of 58 feet a minute, equivalent to the combustion of nearly a ton of coal every hour on every square foot of his immense surface. What work, we may ask, is such a stupendous amount of heat capable of doing? Again there is necessity of choosing a standard of measurement, and since work is the overcoming of a resistance through a certain distance, the unit of work selected for practical purposes is the amount of work that would be done against the force of gravity in lifting 1 lb. through a vertical distance of one foot. A long series of experiments by Dr. Joule, of Manchester, established

the fact that a fixed relation exists between a unit of work and a thermal unit, the latter being equivalent to $772\frac{1}{2}$ times the former. Defining moreover one horse-power to be the doing of 33,000 units of work in one minute, each square yard of the sun's surface is equivalent to an engine of 108,000 horse-power, or about the total horse-power of the engines of eleven first-class ironclads. At the distance of the earth this amount corresponds to one horse-power for every 25 square feet when the sun is in the zenith.[1] Fill, then, land and sea in imagination with horses, one to every 25 square feet of surface all over the globe, and set them to work without rest or intermission, and we should have the equivalent of the heat received by the earth from the sun. Moreover it must be borne in mind that the earth receives but a scanty quota of the whole supply poured forth into space. For no less than 2,200,000,000 earths could be placed on an imaginary sphere constructed on the earth's orbit as a great circle.

If the stream run dry, the mill will stop ; if the supply of coal cease, the fire will go out. Whence, then, comes the fuel requisite to maintain the continual outpouring of radiant energy from the central machine and fire of the solar system ? Three ways have been suggested, by which it is conceivable that the sun's fires may be maintained ; and each necessarily involves, and is intimately bound up with the question of the age of the sun. And the theories concerning the age of the sun, have, too, a very close connection with those other theories, which demand the evolution of all living things from primeval germs by means of Natural Selection. In the present paper we propose to examine the hypotheses concerning the maintenance of the heat of the sun, and to show the bearing of that which is generally accepted among astronomers, upon the biological theory of Natural Selection.

A hot ball of any substance would by its radiations furnish heat to surrounding bodies, until such time as a state of thermal equilibrium had been attained

[1] Stokes, *On Light*, Burnett Lectures, 1884, p. 252.

among them. Is the sun such a ball of fire, which, radiating heat into space, is itself gradually cooling? Being so vast, containing as it does a quantity of matter equal to 330,000 times more or less the mass of the earth, it might naturally seem on first thoughts, that the cooling of so large a body would be amply sufficient to account for the never ceasing stores of heat, poured forth for ages into inter-planetary space. But such cannot be the case, for were the sun a ball of solid coal, burning under the most favourable circumstances of combustion in pure oxygen, it would burn itself out in six thousand years. If, then, there be reckoned in round numbers 4000 years of chronological time before the Christian era, and 1900 since, the end of the supplies of heat and light to our globe would be very near indeed. And again, as the sun cooled, the temperature of the earth would have continually fallen, and of any such lowering of temperature we have no record within the memory of man. For the flowers gathered in the Egyptian tombs by Dr. Schweinfurth, and said to be four thousand years old, are still perfectly identifiable, and "differ in no respect from their living representatives in Egypt at this day."[1] Hence we must look elsewhere for the origin of those supplies of heat of which the sun is the generous and never-failing dispenser.

Every one is conversant with that transformation of energy of motion into energy of heat which takes place when a moving body is arrested in its course, whether the stopping of the motion be sudden or gradual. A bullet fired against a target with any great velocity, is fused by the force of the impact. Even a flash may accompany the striking of a heavy projectile against the armour plates of an ironclad. An anvil will become warm under the arrested blows of a hammer. A piece of phosphorus which could not be ignited when touched by cold metal, readily bursts into flame when touched by the same metal after it has received a smart blow. And, thanks to

[1] Address to Section D of British Association, 1880, by Professor Thiselton Dyer; *Nature*, August 13, 1888.

the experiments of Dr. Joule, the precise relation which obtains between one unit of energy of motion and one unit of energy of heat has long been the possession of science. For it appears, as we have already seen, that the amount of heat which could be communicated by the fall of 772½ lb. of matter through 1 foot, is sufficient to raise 1 lb. of water through one degree of the Fahrenheit scale; or in other words is competent to generate one thermal unit. In accordance with these principles it was suggested as early as 1848 by Mayer,[1] who shares with Joule the glory of having established the dynamical theory of heat, that the source of the sun's radiations was to be attributed to a continuous supply of meteoric particles, which were ever being poured into his furnaces. By the stopping of their motion the heat would be evolved, which is requisite for all the purposes of the solar economy. Mayer also supposed that this in-pouring of meteor streams into the sun, furnished a key for the explanation of the appearance known as the zodiacal light. Even so recently as the total eclipse of 1878, the drawings of Penrose of the corona as observed at Denver, Colorado, seemed to lend countenance to the view of a downrush of meteoric streams from space upon the solar surface.

But while admitting that some part of the supply of solar heat is undoubtedly derived from this source, yet grave objections are forthcoming, which render the theory, that the whole of the solar heat is due to the impact of meteoric matter, altogether untenable. Lord Kelvin has calculated the duration of the heat supply which would ensue, supposing the present rate of heat expenditure by the sun to be maintained, should an amount of matter equal to that of each of the planets be precipitated upon the solar surface from their mean distances.[2] Our earth would furnish the heat energy for but a trifle of 95 years; and indeed the whole of the planets falling into the sun would but maintain

[1] "On Celestial Dynamics," by Dr. J. R. Mayer (*Phil. Mag.* 1863, p. 393. Translated by Dr. Debus).

[2] Young, *The Sun*, p. 313.

its fires for about 46,000 years, of which amount the greater portion, or 33,000 years, would be due to the impact of the giant Jupiter. However, the solar fires would be kept up for an indefinite period, could a mass of matter equal to the one-hundredth part of the earth, be gathered in from the regions of space annually. But such an amount considered in itself, and apart from any reference to other bodies, would be truly enormous. Whence is it to be drawn? Countless are the number of meteorites which meet the earth daily in its course round the sun, 15,000,000 according to one authority;[1] and still more beyond reckoning those which are consumed in the earth's atmosphere at the periods of the great meteoric showers. Thus Humboldt relates that in the grand display witnessed by him on November 12, 1799, the whole sky was at no time free from shooting stars beyond the space of the radius of three lunar diameters. Yet would not all these suffice. So thick ought they to be in the case supposed, that our planet would be continually bombarded by them as they rushed onward to feed the solar furnaces, and its temperature would in consequence be raised to a point unendurable by all living things.

Again, the mass of the sun would be increased by this addition of new matter. Hence would follow an increase in its attractive power, according to the universal law of gravitation, and a consequent derangement of the whole mechanism of the heavens. Slowly but surely the earth would draw nearer and yet nearer to the sun, and the year would see a corresponding decrease in its length. As Lord Kelvin has shown, already since the ushering in of the Christian era, the year would have been shortened by six weeks. The geologist, too, under such circumstances, ought to have discovered many traces of meteorites in the earth's crust, but the record of any such finds is an absolute blank.[2] It is quite true that

[1] Professor H. A. Newton, *The Meteorites, the Meteors, and the Shooting Stars.*

[2] *La formation de l'écorce terrestre*, A. de Lapparent, *Revue des Questions Scient.*, July, 1888.

the planet Mercury is disturbed in its motions in a manner which indicates the probable existence of some matter between itself and the sun, but whether these disturbances be due to Leverrier's hypothetical planet Vulcan, or to smaller bodies, is a question not yet finally settled.

The late Professor H. A. Newton, a great authority on all matters connected with meteoritic astronomy, has declared himself emphatically opposed to this theory. His words are worth quoting.[1] "The meteors, in the first place, are not the fuel of the sun. We can measure and compute within certain limits of error the energy emitted by the sun. The meteoroids, large enough to give shooting stars visible to the naked eye, are scattered very irregularly through the space which the earth traverses, but in the mean each is distant two or three hundred miles from its near neighbours. If these meteoroids supply the sun's radiant energy, a simple computation shows that the average shooting star ought to have a mass enormously greater than is obtained from the most prolific stone fall. Moreover, if these meteoroids are the source of the solar heat, their direct effect upon the earth's heat by their impact upon our atmosphere ought also to be very great: whereas the November star-showers, in some of which a month's supply of meteoroids was received in a few hours, do not appear to have been followed by noticeable increase of heat in the air."

Such are the objections which have proved fatal to the meteoric theory, and have rendered its acceptance by the scientific world inadmissible.

There remains a third theory, now generally accepted, and which has survived the test of criticism during forty-five years. It is the contraction theory of Helmholtz. According to this view, the origin of the sun is to be sought in the clashing together of portions of matter, meteorites it might be, which being attracted towards one another served by their coalescence to form his original mass. Raised by this means to a degree of vivid in-

[1] Loc cit., p. 7.

candescence, there was evolved a globe of vast dimensions, and of a gaseous constitution. It is the contraction of this globe, as it radiates heat into space, which supplies the whole store of energy needed to keep up the solar expenditure. Imagine such a mighty sphere at first in a condition of equilibrium. Two forces would strive for the mastery. The force of gravity would tend to reduce the volume or bulk of the sphere, while at the same time it increased its density. To this would be opposed an elastic force due to the huge temperature of the mass, which force would tend to make it expand beyond its original limits. The balance would be disturbed by the heat lost by radiation into space, the attractive force pulling its parts towards its centre would prevail, and the volume would gradually decrease. Again, we have energy of motion, and energy of motion too resisted ; heat must be the result. And the heat thus generated continually supplies the place of that which has been lost by radiation into space, and which has furnished both light and heat to the planetary spheres. But the sun itself has become smaller. The analogy of a simple experiment may serve to illustrate this brief sketch of the contraction theory. Taking a narrow cylinder closed at one end and full of air, push into it a tightly fitting piston. The air is compressed and becomes contracted in volume under the applied pressure. The energy of motion disappears, but is transformed into energy of heat, sufficient to ignite some tinder placed in the cylinder. In the case of the sun, too, we have a fluid contracting, not as in our experiment under an externally applied pressure, but by the force of its own attraction, and in the process heat must be the result.

It has been computed that in order to furnish heat sufficient for the present rate of solar expenditure, the contraction demanded is one mile in seventeen years, or about six miles in a century. Such a diminution in the sun's diameter could not be observed in less than seven thousand years, for the

linear value of one second of arc on the sun's surface is 450 miles. Hence the theory cannot be verified by actual observation. "In 5,000,000 years," according to Newcomb, "the sun will be reduced to one-half his present volume." [1] But then as its volume diminishes its density must be proportionately increased, so that by that time the sun will have already commenced to solidify. In fact, his density will then be about eleven times the density of water, or equal to that of lead. In such circumstances radiation of heat at his free surface can no longer be compensated for by the drawing together of his parts, and coldness and darkness will be the portion of his latter days. Doubtless many an extinct sun is to be found in the depths of the starry regions. Indications of their presence are not wanting, and the types of stellar spectra point to such a termination of their life history.

But if this is to be his future, what, on the showing of the present theory, was his past history? Ten thousand years ago his radius was larger by 600 miles than at present, there was a time when his mighty bulk filled space even to the orbit of the earth, and yet another time still more remote when the circle of Neptune's path could not have contained his vastness. Just as the study of the stellar spectra lends countenance to the view that the sun is doomed to extinction, so the study of the nebulæ confirms the deduction drawn from the theory that the sun was once a mighty nebula. At that time his density must have been of an extreme tenuity; so that on Helmholtz's theory, pursuing quite a different line of reasoning, we are led back to the point from whence Laplace started. In fact, one is but a modification of the other, but a modification which is founded on the modern doctrine of the conservation of energy. But what limit of time are we then to assign to the past history of the sun? Even supposing that he had in the beginning filled up the whole region of space, not even so has he eluded the grasp of the mathematical astronomer, for the limit of the

[1] *Popular Astronomy*, p 522.

amount of heat which could be evolved by the falling together of his parts from an indefinite distance is a strictly measurable quantity.[1] The conclusion, then, to which mathematical physics has arrived, can be stated in the words of Lord Kelvin as follows : "In the circumstances, and taking fully into account all possibilities of greater density in the sun's interior, and of greater or less activity of radiation in past ages, it would, I think, be exceeding rash to assume as probable anything more than twenty million years of the sun's light in the past history of the earth, or to reckon on more than five or six million years of sunlight for time to come."[2]

The bearing of this opinion upon the Darwinian hypothesis, that all life was evolved by the agency of Natural Selection acting upon minute variations from the original stock, is at once obvious. For if Natural Selection be true, the geological time requisite for the evolving of species such as they exist at present, must be vastly greater than can be allowed by astronomers for the whole life of the solar system. "This power of selection," says Darwin in a letter to Sir J. Hooker, "stands in the most direct relation to time, and in the state of nature can only be excessively slow."[3] Excessively slow indeed, for as Mr. Murphy, quoted by Dr. Mivart, says :[4] "Suppose it took 500 years to form a greyhound out of his wolf-like ancestor, how long ought it to take to form an elephant from a protozoon, or even from a tadpole-like fish ?" And Dr. Mivart himself finds it "not easy to believe that less than 2,000,000,000 years would be required for the totality of animal development by no other means than minute, fortuitous, occasional, and intermitting variations in all conceivable directions ;"[5] that is, about one hundred times more than Lord Kelvin allows for the age of sunlight itself.

That the force of this objection was fully appre-

[1] Newcomb, *Popular Astronomy*, p 523.
[2] "The Sun's Heat," Sir W. Thomson, *Nature*, Jan. 27, 1887.
[3] *Life and Letters of C. Darwin*, vol. ii. p. 87.
[4] *Genesis of Species*, Mivart (Ed. 1871), chap. vi. p. 137.
[5] Loc. cit., p. 140.

ciated by Darwin we have ample proof in his letters. Thus he writes to Wallace[1] on April 14, 1869, referring to his article in the *Quarterly Review* of the same month, stating an objection which we shall have occasion to note presently: "Thomson's views of the recent age of the world have been for some time one of my sorest troubles, and so I have been glad to read what you say." And again, in another place:[2] "I can say nothing more about missing-links than what I have said. I should rely much on pre-silurian times; but then comes Sir W. Thomson like an odious spectre." Moreover, it must be borne in mind that these letters were penned some thirty years since, at a time prior to Langley's bolometric observations on the absorption of the solar rays by our atmosphere. The result of these observations has been to reduce the time allowable for the age of the sun very considerably. Thirty years ago, Lord Kelvin arguing from the action of the tides on the rotation of the earth, from the probable length of time that sunlight had illumined our planet, and from the temperature of the interior of the earth, allowed 100,000,000 years as the limit for the existence of living things upon the globe, and it is to this number that Darwin's letter alludes.[3]

But perhaps it may be objected, as Wallace argued in the *Quarterly Review*, "that it may be doubted,[4] whether our knowledge of the forces of the universe is at present so accurate or so complete as to enable us to speculate with any chance of arriving at the truth, on such tremendous problems as the age of the sun and the sources of its light and heat." To which we reply that the grounds for accepting the hypothesis of Helmholtz are at least as well founded as those on which we are asked to embrace the creed of Darwin.[5] In a letter to Bentham we read:[6] "The

[1] *Life and Letters*, vol. iii. p. 114.
[2] *Ibid.* p. 146.
[3] Quoted by Mivart, loc. cit.
[4] *Quarterly Review*, vol. cxxvi. p. 375.
[5] "I am far from claiming for it the authority of a scientific creed, or even the degree of certainty which is possessed by some of the laws of astronomy" (Thiselton Dyer, loc. cit.).
[6] *Life and Letters*, vol. iii. p. 25.

belief in Natural Selection must at present be grounded on general considerations. (1) On its being a *vera causa;* from the struggle for existence; and the certain geological fact that species do somehow change. (2) From the analogy of change under domestication by man's selection. (3) And chiefly from this view connecting under an intelligible point of view a host of facts. When we descend to details we can prove that no one species has changed [*i.e.*, we cannot prove that a single species has changed]; nor can we prove that the supposed changes are beneficial, which is the groundwork of the theory."

One or two remarks before we proceed. With regard to number three we may call to mind that the emission theory of light, adopted by Newton himself, connected a host of facts together, and yet was not true. Again we may note the term *vera causa*. Darwin cannot assume that his hypothesis of Natural Selection is actually the true cause which produces evolution of species, otherwise he has nothing to prove. The term is used in the looser sense now in vogue among scientific writers,[1] to denote that a cause is known to be existent in other cases, and so may be postulated in the case under consideration.

To apply these same general criteria to the contraction theory of the sun. In the first place the contraction of a mass of gas in cooling is a *vera causa* of the production of heat. This follows immediately from the doctrine of the conservation of energy, and the mechanical theory of heat. Again the argument from analogy is complete. For have we not in the workshop of the heavens nebulæ; and the spectrum of nebulæ is a gaseous spectrum; in all possible stages of condensation. Even as long ago as 1812 the observations of Sir W. Herschel led him to adopt the view that nebulæ were transmuted into stars by a gradual process. Arranging his materials under various headings he advances from faint diffused nebulæ, through nebulæ in which a nucleus is barely visible, to those in which the

[1] *Inductive Logic*, Fowler, p. 114, n. 2.

nucleus is a point of star-like brilliancy. Thence by an easy gradation to nebulous stars, and by way of diffused clusters and stellar nebulæ, he arrives at length at rich star clusters.

And in the third place our hypothesis explains not perhaps a host of facts, but nothing less than the formation of that body whose light and heat are the origin of all the varying phenomena of the solar system, and without which there could be no life. As Professor Prestwich tells us :[1] "This hypothesis, which is in accordance with the astronomical conditions, is also the one which, in its connection with secular refrigeration, adapts itself best, there is little doubt, to the great problems in physical geology." In a paper, too, on the formation of the earth's crust,[2] one of the leading continental geologists declares for the Laplacian cosmogony, of which the contraction theory is but a modification. Well then may we ask what principles there may be which should lead us to assume the speculations of the biologist as more worthy of regard than those of the astronomer.

It would not, however, be a fair statement of the case, were we to ignore the fact that there are other physical hypotheses in the field which bear upon the question of the age of the sun. Passing over the theories of Dr. Croll, who is inclined to accept Lord Kelvin's estimate of time as correct, and of Professor Crookes[3] with his ideas on the formation of chemical atoms at the confines of the universe, which gravitating inwards restore to the universe the energy lost through radiant heat, we must not fail to glance at the admirable labours of Professor G. Darwin on "tidal friction," and their connection with the genesis of the moon from the earth.[4] According to this eminent authority, at least 54,000,000 years must have elapsed since the earth and the moon formed one liquid or semi-solid mass, and before our satellite, by reason perhaps of a too rapid rotation, broke the

[1] *Geology*, vol. ii. p. 553. [2] A. de Lapparent, loc. cit.
[3] "Elements and Meta-Elements," *The Times*, March 30, 1888.
[4] Article "Tides," *Encycl. Brit.*, vol. xxiii., 1888.

bonds that bound her and commenced her long journey into space. His arguments rest on *veræ causæ;* namely, the imperfect rigidity of solids, and on the internal friction that must necessarily exist in semi-solids and fluids. It also "brings into quantitative correlation the lengths of the present day and month, the obliquity of the ecliptic, and the inclination and eccentricity of the lunar orbit."[1] It likewise furnishes a possible explanation of the trend of the great continents north and south, and receives a striking confirmation from the revolution of the inner satellite of Mars, which performs its journey around its primary, in about one-third of the duration of the martian day. But "these investigations afford no ground for the rejection of the nebular hypothesis," although they "introduce modifications of considerable importance." The hypothesis requires plenty of time, so that if Lord Kelvin be correct, we can only affirm that tidal friction has produced considerable changes in the configuration of the system of the two bodies earth and moon.

But to turn to Natural Selection. Are there not equally other hypotheses of the evolution of living things continually being broached, which are inconsistent with it? Thus we have the germ-plasma theory of Weismann, or Neo-Darwinism as named by Dr. Romanes, Dr. Mivart's hypothesis of the origin of living things along several independent lines, and Dr. Romanes' own theory of "physiological selection." To judge from a correspondence[2] in a leading scientific journal, it is putting the matter mildly to state that there is considerable divergence of opinion among the lights of the biological world. Here then is a medley of hypotheses, astronomical and physical, chemical and biological, each resting on *veræ causæ*, each supported by arguments drawn from analogy, and the multitude of facts explained, and each claiming eminent men of science as their authors and adherents. In such a state of things it may be asked, can it be conceived as possible that any man, however acute his intellect, could ferret out

[1] Loc. cit., p. 379. [2] *Nature*, July to December, 1888.

the truth, the whole truth, and nothing but the truth? What labour in assiduous study, what time reckoned in years he had need to employ on the task.

Nor could he ever be sure that he had attained the object of his search. For take that grandest generalization of all, Newton's universal law of gravitation. There are observations which would seem to throw doubt even upon its universality. For in the realms of the celestial spaces such runaway worlds as 1830 Groombridge and the brilliant Arcturus have been quoted against it, moving as they do with the speed of a comet when nearest to the sun, though there be no attracting mass in their neighbourhood.

In such circumstances is it not surprising to find men of science, who not only have not the slightest doubt about the truth of their own pet theories, but are ready to lay down the law in the realms of philosophy and theology, in sciences with which, to judge from their immoderate assertions, their acquaintance is of the most remote? Such language is to be expected from the camp-followers in the army of science, whose assurance is generally inversely proportional to their knowledge, for many of those in a word who affect to popularize the doctrine of Natural Selection. But that leading lights in biology should commit themselves by such sayings, is indeed wonderful. They would not undertake to build a bridge forsooth because they know not engineering, but they do undertake to settle questions in philosophy and morals which demand the knowledge of experts, quite as much as the building of a bridge or the construction of a railway. *Ne sutor ultra crepidam.* Science then, even by its own showing, is altogether incompetent to furnish us with a guiding line, by which we may regulate and order our lives. And as the nature of man instinctively feels the need of some such guide, and will be content with nothing less than the truth, it follows that a trustworthy basis for faith and deed must be sought elsewhere.

Mother Mary Teresa Dubouché,

FOUNDRESS OF THE CONGREGATION OF EXPIATORY ADORATION.

BY EDITH RENOUF.

A BIOGRAPHER of St. Louis of France tells us that the holy King adorned his realm with monasteries and convents, like a scribe who illuminates his manuscript with initials of azure and gold. The archdiocese of Westminster has, of late years, been thus embellished by a variety of religious houses, and another addition to their number has now been made by the new settlement of the Sisters of Expiatory Adoration, who, until a permanent home can be found for them, are sheltered in the House of Expiation in Chelsea, so dear to us all as occupying the site of Blessed Thomas More's whilom home.

Fifty years ago, the Congregation of Expiatory Adoration came into being at Paris, amid the turmoil of the Revolution of 1848. The foundress, then in her fortieth year, a lady of delicate health, small means, and otherwise limited resources, fettered, moreover, by family ties and home duties, was, at the very time she laid her hands to the work, sighing for the retirement of a Carmelite convent; step by step, and almost in spite of herself, was she led on to become the mother of a new religious family. In this, her life's crowning work resembled her life's course up to that time; for almost in spite of herself, amid circumstances most unfavourable, had Theodelinda Dubouché, now known as Mother Mary

Teresa of the Heart of Jesus, been drawn into the paths of holiness.

Mdlle. Dubouché was born at Montauban, in the month of May, 1809. Her parents were Catholics in name only; but Madame Dubouché liked to be on terms of civility with her Curé, and, to oblige him, allowed one of the altars for the Corpus Christi procession to be erected in her garden, year by year. She also took pleasure in dressing up her little girl as an angel, and in seeing her strew flowers on these occasions, as soon as Theodelinda was old enough to be taught her part in the solemnity. What was merely a pretty show for the mother, made a deep impression on the child's mind; and in later years, Mother Mary Teresa loved to remember "what the Blessed Sacrament used to say to my heart in my mother's garden." When Theodelinda was about ten years old, she was sent to a boarding-school, where she received religious instruction; but there was a degree of self-reliance and love of independence in the little girl, which made her pine away under the close restraint of a French educational establishment, and the experiment was soon discontinued. She made her First Communion in due time, after three days spent in solitary reflection in an attic at home. During those long, quiet hours, she had resolved to bear up against the current of infidelity around her, and be a practising Catholic; but there was no one to guide her, and she felt nothing so much as an overpowering fear of making free with God. Till the age of twenty-five, she never dared to receive Holy Communion more often than four times in the year.

The best means the child could devise, to prevent herself from being drawn into likeness with the infidel or indifferent persons around, was the greatest attainable degree of isolation; and her family were somewhat perplexed by this singular little girl, who could never be torn away from her books and easel. Madame Dubouché, however, was not ill-pleased to have a learned daughter, and let Theodelinda alone, contenting herself with occasional warnings against piety, which she represented as a foe to all common sense. The child deferred sufficiently to her mother's supposed better knowledge, to feel shy of corresponding with the strong attraction towards more intimate union with God, which would assert itself in spite of distrust and rebuffs. But her resolution to fulfil the precepts of her religion never failed; and when, at the age of sixteen, she was frequently sent to Orleans to cultivate her talent for painting in the local museum, she availed herself of the opportunity to receive the Sacrament of Confirmation. A temporary stay at Mézières, where the young lady's beauty and social gifts created a sensation, bade fair to shake her determination to lead a serious life; but the inward monitor pleaded and importuned the more, in proportion as the world held out blander promises; and a severe illness ultimately cut short this period of comparative dissipation.

To enable their daughter to cultivate her artistic abilities, Monsieur and Madame Dubouché shortly afterwards settled in Paris; and Theodelinda threw herself with native energy into her new sphere of activity. Apparently, Mother Mary Teresa looked back with a feeling akin to remorse on this bright

career, rich in hearty work, lofty enjoyment, and noble friendships; but alas, for many art-students of Theodelinda Dubouché's type in the schools and studios of our great cities! Her never-blighted delicacy commanded the respect of her fellow-students, and pervaded the studio she frequented with an influence which made it unlike most others. Her teacher, not himself a believing Christian, was fond of quizzing the shortcomings of those who were; but his sarcasm only stimulated his pupil to more faithful endeavour to bring her belief and practice into perfect harmony. In his death-hour, Mdlle. Dubouché, who for a fortnight had scarcely left the sick man's bedside, had the comfort of hearing him join in her prayers, and seeing him kiss the crucifix she held to his lips. She succeeded in forming a Guild of St. Luke among the young women who shared her pursuits. On St. Luke's day, the members met to hear Mass, at which most of them received Holy Communion; the rest of the day was pleasantly spent at Theodelinda's home, and a visit to the Blessed Sacrament concluded the feast. The supposed love of power, which Mother Mary Teresa feared might have tainted her relations with her young friends, was afterwards a source of self-reproach to her; but, if we may judge of the work by the fruit, there was little amiss. Her fellow-students all benefited by her advice and example; several of them later on embraced the religious life. Mdlle. Dubouché herself had as yet not the remotest thought of ever taking such a step. Her heart was in her work. She spent eight or ten hours daily in the studio, except when her love of

beautiful scenery took her into the country, where her rambles were of the most adventurous nature, her intense love of beauty and child-like trust in her Guardian Angel combining to make her somewhat disregard the dictates of ordinary prudence. Devotion to the angels had indeed been a favourite with her from childhood on: she was in the habit of invoking their help for success in her studies and pursuits, having a conviction that so-called literary and artistic inspiration, "the consecration and the poet's dream," was communicated to the mind by their agency. Music had scarce less attraction for her than painting; she was fond of going to the opera, and even here, the call to give herself up to the Uncreated Beauty pursued her; a fine passage of music would throw her into a rapture of devotion, in which time and place were alike forgotten.

A variety of circumstances combined to break down the barriers which Theodelinda was opposing, ever less heartily, to this strong attraction. A sad estrangement from an adopted brother, on whom she had for years lavished the tenderest care, led her to seek comfort in prayer; and then the long-repressed tide swept over her with a force, which at first made her fear for her health and her reason. A prayer-book containing the Gospels, Epistles, and Psalms, for the most part as yet unknown to her, came into her possession about the same time, and filled her with transports of fervour, which the work she was then engaged upon, a painting of the martyrdom of St. Philomena, contributed to sustain. The declining health of Madame Dubouché afforded her daughter more than a pretext for disengaging herself from

many of the occupations and social claims which had till then filled up her days, and now had no charm for her any longer. Whatever time was not engrossed by the invalid at home, was given to prayer and to the poor ; the personal care of the sick, however tedious or repulsive, speedily becoming Theodelinda's favourite work of charity, whilst her decorative talent found exercise in preparing the homes of the dying for the entrance of the Blessed Sacrament. The sight of the brilliant young lady arranging the flowers and draperies for the arrival of the Divine Guest, excited the faith of the impressionable French folk, whilst her own heart thrilled with happiness.

Madame Dubouché for a long time failed to perceive the change that had come over her daughter ; when she did realize it, her anger knew no bounds, and she inflicted a scene on Theodelinda which threw the latter into a fainting-fit, and endangered her own life. Mdlle. Dubouché did her best to soothe the poor invalid, and then took refuge at the foot of the altar. What was her surprise and delight upon her return home, to find her mother reconciled and composed, and eager for an interview with the parish priest. Madame Dubouché's return to the Church, from which she had been estranged for fifty years, was most earnest and edifying. Her daughter had the comfort to see her steadily progressing in holiness, and when death came, at the end of two years' patient suffering on the one part and devoted nursing on the other, no doubt as to her mother's happiness was added to Theodelinda's grief. But she mourned deeply. She cut off her beautiful hair, to bury something of her

very own with the beloved dead; and could only with difficulty prevail on herself to take the place of mistress of the house, which now so naturally, and at her father's urgent request, fell to her lot.

Monsieur Dubouché had, immediately upon his wife's death, asked and received a promise from his daughter, that she would never leave him. At the end of two years, she had the joy of seeing him also return to the practice of his religion, and the almost miraculous conversion, before his early death, of the adopted brother whose conduct had caused her so much grief, was a further consolation. The motherly care of Mdlle. Dubouché for a nephew, whom she had placed in the Jesuit College at Brugelette, in Belgium, proved the occasion of much help to her, by leading to her acquaintance with Father Arsenius Lefèvre, S.J., who succeeded in calming the fears, especially as regards frequent Communion, which still disturbed her peace of mind.

About this time, she first developed a tender devotion to our Lady, whom she had so far rather feared than loved. The Way of the Cross had become Theodelinda's solace in her ever-increasing ailments. Whilst meditating on the meeting between our Saviour and His Blessed Mother, her heart felt irresistibly drawn to the "one heart which ever loved Jesus as it ought," and if the grace was a late flowering, it at any rate proved a never-fading one.

As the circle of poor people to whom she devoted herself increased, Mdlle. Dubouché was forced to resume brush and palette, to earn wherewith to meet the growing demands on her charity. The adoption of two little "gutter-children" drove her

to eschew more interesting work for the better-paid drudgery of copying portraits. Her charity was rewarded by the excellent conduct of both children, one of whom subsequently became a nun, and gave signs of extraordinary holiness. Thus a blessing rested almost visibly on Mdlle. Dubouché's undertakings, though she was fond of ascribing their success solely to the prayers of one or the other of her poor folks. Her own mother's conversion she persistently attributed to a poor old woman, whose death-bed she had tended. The keynote of the work of expiation is first struck in a letter to a friend, whom she asks to procure her work, "no matter how uncongenial; so much the greater its value for Heaven. I am working at an interesting picture now (the Espousals of St. Catherine); it is sheer waste of time; that is not the penance we should do 'in the sweat of our brow;' and truly, whatever time is not spent in ransoming ourselves, is lost indeed."

The following little incident is a harbinger of the zeal for the beauty of God's house, which was so marked a feature of her life in Religion, and which has passed by inheritance to her daughters. It was Maundy Thursday, and Mdlle. Dubouché had gone to the parish church, to visit the altar of repose. There was a crowd of worshippers; but, with the fine instinct of love, Theodelinda could not help feeling that for most of them the decoration, not the Presence on the altar, was the main attraction, and a wish came over her "that all those lights might shine for Jesus only." With childlike eagerness, she hastened to purchase a supply of wax candles, and flew to the little chapel of the Sisters of Charity in the Rue

St. Guillaume (known to readers of Mrs. Craven's charming Life of Sister Narishkin), where she prepared a brilliant illumination "for Jesus only." She had scarcely completed her arrangements and knelt down, when altar, tabernacle, and candles faded from her sight, and a vision of the Sacred Heart filled her with unspeakable joy.

In the spring of 1847, Mdlle. Dubouché was assisting at Benediction, when one of the trying headaches to which she was liable came on with more than usual violence. She continued a long time in church, asking her thorn-crowned Saviour to accept her pain in expiation of the sins committed during the Carnival, and returned home in a state of utter exhaustion. That night she dreamt she saw a plaster bust of Christ before her, and as she drew near to examine it, the image assumed the colours of life, and was irradiated with heavenly beauty; the thorn-wreathed brow was bent towards her, and the bruised lips touched her own, whilst a voice was heard to say: "Thou art My well-beloved; I have chosen thee; these two drops of blood from My mouth I give thee for sinners." Theodelinda woke, and spent the rest of the night in prayer. The dream left a deep impression on her, yet she looked upon it as a dream merely, and when morning came went about her daily employments as usual. But the apparition would not be set aside. It returned with still greater vividness as she was making her thanksgiving after Holy Communion, and a third time, at the Sixth Station of the Way of the Cross, as she was praying our Lord to imprint His likeness on her heart, as sometime on Veronica's veil. It seemed as though

the prayer were to be literally granted, for the wonderful image was henceforth present to her thoughts, whether waking or sleeping.

All these graces were leading the recipient to long for a life of greater retirement: her inclination was towards the Carmelite Order. She had a great devotion to St. Teresa, and had for some time past looked up to the Prioress of the Carmelite convent in the Rue d'Enfer as to a mother and guide. But her father, who was now elderly and infirm, seemed less able than ever to dispense with her loving care. At the same time, he was ever ready to please her, and willingly agreed to go with her to live in a house belonging to the Carmelite community, and adjoining their convent. With the Prioress's consent, Mdlle. Dubouché allowed several young women, who had no especial claims on their time and duty, to share her new home, and devoted herself to preparing them for the religious life, to which most of them aspired.

The Revolution of 1848 did not at first outwardly trouble the life of the little community, which was quietly springing up in the shadow of the great rock of Carmel. But Mdlle. Dubouché felt moved to procure some atonement for the February outrages. With the permission of her Superiors, she caused the painting of the thorn-crowned Saviour, as He had appeared to her (a labour alike of love and fear), to be exposed for forty days in the convent chapel; a Mass of Reparation was daily offered up before the picture, and numbers of pious persons, numbers, indeed, surpassing Mdlle. Dubouché's fondest hopes, responded to her invitation, to spend those days in a spirit of reparation before the Blessed Sacrament.

So many persons petitioned her to perpetuate this pious union of prayers by founding an association, that, with much reluctance and shyness, she at last presented their request to the Archbishop. Every sanction and support was promised, provided only Mdlle. Dubouché would find a sufficient number of members to begin the proposed Association of Expiation. By the month of June she had a list of two thousand Associates; but the Archbishop had fallen a victim to his zeal. As Theodelinda kissed the murdered prelate's feet, she besought him to make good his word, to bless and further her work. At the close of her life, looking on the magnificent development of her undertaking, she loved to testify to the ample fulfilment of that promise.

The terrible days of June fell during the octave of Corpus Christi. In no other church in Paris did the authorities dare to expose the Blessed Sacrament; but at Theodelinda's instance the Exposition continued almost uninterruptedly, day and night, in the Carmelite chapel. Devoted women found their way there at all hours, through the horrors of the streets. A poor woman, who had long neglected her religious duties, clung to Mdlle. Dubouché for sympathy in her uneasiness about her husband, a soldier engaged in some post of danger. The lady calmly assured her that all would be well if she made her peace with God and came to the chapel to pray, and the event corresponded with the prediction. Even after the octave was past, and the blind fury of the revolutionists spent, the pious women, who had rallied round the Blessed Sacrament in the hour of danger, were not wearied out, and petitioned for "one night

longer" with a fervour that would take no refusal. It was during this last night that Mdlle. Dubouché was favoured with a vision, in which she was charged to found a religious society devoted to prayer and expiation, and to the propagation of the same spirit among persons living in the world.

Mdlle. Dubouché confided this mission to the Prioress of the Carmelites, whom she considered her Superioress; and arrived at the conclusion that the heavenly mission would be best fulfilled by the establishment of a Third Order of Carmelites, differing from the parent Order chiefly by the less absolute enclosure, and the perpetual exposition and consequent adoration of the Blessed Sacrament. The scheme was hailed with enthusiasm by all the ecclesiastical authorities, and the young women to whose training Mdlle. Dubouché had been devoting herself, unanimously begged to be received into the new Order. On August 6th, 1848, the Prioress solemnly placed the postulants, six in number, under the care and authority of Theodelinda, who shortly afterwards took the vows of religion, taking the name of Mary Teresa.

Yet Mary Teresa was quite unaware that she was already "at the land whither she was going." She had accustomed herself to look upon the life of the Carmelites as her own vocation, and expected some day, when the new enterprise would have struck deeper root and her father would no longer require her, to resign the anxious headship of the Third Order, and find rest in the haven where she would be. The generosity of her father, who besought his daughter not to let him be an obstacle to God's work and her own, begging merely that he might yet occa-

sionally see her, released her from one care ; and the excellent dispositions of the postulants were most encouraging ; but difficulties of various kinds began to arise. The principal one consisted in the relation of the new Third Order to the ancient Carmelite Order being as yet ill-defined. Many Carmelite communities had a distrust of any innovation ; whilst others attempted to press on Mother Mary Teresa modifications of the original scheme, from which she, who knew best that it was no device of her own, but a divinely imparted trust, could allow no deviation. Her health was failing more and more, mysterious sufferings were added to her habitual ailings. At times she felt the pains of the Crucifixion with a vividness which left her for hours in a condition her daughters rendered more grievous by their attempts at alleviating, rest and solitude being the only possible relief. Under these circumstances, Mother Mary Teresa seemed little fit to obey a summons from Cardinal de Bonald to found a convent at Lyons ; yet she started without hesitation, in company of one Sister, and arrived at Lyons in December, 1850. The Cardinal received her most graciously, but, by one of those oversights of which such strange instances occur in the history of St. Teresa's foundations, no lodging had been provided for the two nuns, who were driven to take shelter in a refuge for servants out of place. Before long, however, a fairly suitable house was found. In the sixteenth century it had been occupied by the Baron des Adrets, a notorious persecutor of Catholics, and Mother Mary Teresa rejoiced in the change of a former haunt of crime into a sanctuary of expiation. She sent to Paris for eight of her

daughters, and by the end of January, 1851, all necessary arrangements were complete. The chapel was from the first well visited, the regular attendance of some soldiers, who came daily for an hour "on guard" before the Blessed Sacrament, especially gratifying the foundress.

During her absence, the Archbishop of Paris requested the use of the chapel of the young community for the *triduo* of Perpetual Adoration, and Mother Mary Teresa of course instructed her daughters to accede to the request, and do their best on the occasion. In those early days, the Sisters took the various offices in the community in rotation, changing weekly, and it so happened that during that week a very young novice was acting as Assistant. *Quantum potes, tantum aude*, was the praiseworthy sentiment of the young nun on this occasion; and interpreting it after her own fashion, in the full warmth of a girl's fancy, she laid hands on the little capital which formed the infant Order's only resource, and spent it entirely on the decoration and illumination of the chapel. No means of purchasing food for the community were left, but that was a secondary consideration. Chandeliers were hired, Bengal fires tastefully displayed, and the effect attained was so brilliant, that a grave ecclesiastic even delighted the author of all this splendour by exclaiming, "Is this reality, or but a vision—or is it Heaven itself that I behold?" The Assistant could not await the Mother's return to give an account of the successful manner in which her intentions, as the young nun fondly imagined, had been carried out, but wrote a glowing account of the *triduo* to Lyons. The reply, it is to be feared, scarcely corresponded with

the poor young Sister's expectations; still Mother Teresa was not, in her inmost heart, displeased with this simplicity, and upon her return to Paris, patiently resumed her brush to earn daily bread for her impoverished household.

The rule she had drawn up for her daughters about this time received the sanction of the proper authorities, and, in consideration of its distinctive aim of atonement, the newly-founded Order was declared an independent Congregation. The vexed question of its relation to the Carmelite Order, with which no ties but those of charity and prayer henceforth connect it, was thus solved.

The rapidly swelling number of Sisters had now made a removal from the narrow premises in the Rue d'Enfer, where there was not even a garden, imperatively necessary. The foundress' good father had died some time previously, in happy and holy dispositions, so that she had only the Sisters to consider in the choice of a new home. A building which had once been an Ursuline convent was deemed eligible, and all preliminaries were settled, when the source from which the first instalment of purchase-money was expected, most inopportunely failed. A stranger as unexpectedly came forward with a loan, to relieve Mother Mary Teresa from her perplexity, and the new premises were joyfully taken possession of on July 2nd, 1854.

In spite of her bad health, Mother Mary Teresa was able not only to devote herself to the spiritual training of her daughters, and to carry on a phenomenal correspondence, but actively to superintend the repairs and alterations in the new convent, and to pay frequent visits to Lyons, as well as one to

Rome. On her way to Marseilles, the sight of the ambulance-waggons, bound to Sebastopol, for a moment fanned the old flame in her heart. "Oh, if it were the will of God," she writes to her children at Paris, "how gladly would I go with the Sisters of Charity to tend our poor sick soldiers in the Crimea. But the Holy Ghost makes me feel that a Sister of Expiation is a help to both camps." The beauty of Italy stirred every fibre of her artist nature, and from her playful description of the fuss attending the inspection of passports at the gates of Rome, and other little incidents of travel, no one would divine the burden of mental and bodily suffering, which made her feel and describe herself as "a poor aging invalid, hardly able to say a *Pater noster*." Yet she prayed most earnestly for more suffering.

On the evening of the 8th of November, 1855, the Sisters were struck by Mother Mary Teresa's unusual pensiveness during the recreation-hour, at which her presence was, as a rule, so genial and sympathetic. Her words and manner showed that she forboded some great trial. In due time the sister sacristan went to the chapel to trim the lamps and candles for the night. One of the curtains near the altar took fire, and in an incredibly short time the whole sanctuary was ablaze, the woodwork and ceiling, all recently decorated by Mother Mary Teresa's own hands, being impregnated with fresh oil and varnish, which rendered them more than ordinarily combustible. After a vain attempt at removing the monstrance, the Sacristan hastened to rouse the Sisters, whilst one of the two nuns who were there in adoration went to call the Superior. Mother Mary

Teresa was on her bed, fully dressed, as if expecting to be called. She rose directly, and went to the chapel, to attempt to preserve the Sacred Host from destruction; but the altar was completely enveloped in flames, and after receiving terrible injuries to her face and hands, she was forced to desist. Retreat was now impossible, and kneeling down in the confessional, she quietly prepared for the end. The nun who had remained in adoration, had by this time become aware of her situation, and as escape seemed hopeless, calmly resumed her place. However, perceiving one exit still open, she considered it her duty to go, little suspecting that she was leaving the Superior alone and in danger, and herself rejoined the community, who were in the greatest anxiety at their Mother's disappearance. A fireman at last discovered her, unconscious and fearfully burnt. It was feared that she might never recover consciousness, but at the end of three quarters of an hour, her daughters were comforted by hearing some faintly murmured words come from the blistered lips. It was an expression of apprehension lest the privilege of perpetual Exposition should be taken from them for their carelessness, as she deemed it, about the Blessed Sacrament. The monstrance was found melted, and the Host had been reduced to ashes, which are preserved at the mother-house of the Order in Paris. The ciborium and its contents were saved, and placed in a room in the convent, so that the nocturnal adoration was continued with but little interruption. Within the few days following the fire, the Sisters were comforted by several conversions, for which they had long been offering up their prayers.

Mother Mary Teresa never recovered from the injuries received. The remainder of her life was a long martyrdom, but her energy never forsook her, and even after she had succeeded in releasing herself from the headship of the Order, she continued to exert herself to a marvellous extent for its welfare. The foundation of a convent at Châlons was the main solace of her declining years. Much as she loved the communities at Paris and Lyons, that at Châlons appears to have been her Benjamin, endeared perhaps by the more than ordinary privations with which it had to struggle. So far as these material difficulties affected the Sisters only, they were patiently borne and cheerfully shared by the foundress, but something like indignation was roused in her when, the supply of oil and candles being exhausted, the alms-box placed in the chapel to receive contributions for the lighting of the chapel was found to contain coppers only. Taking on herself all the blame, as it were, of having exposed the Blessed Sacrament to such disrespect, Mother Mary Teresa prayed for pardon and help from the depth of her heart, and recalled all the instances of miraculous multiplications she could think of; but the scanty contents of the alms-box showed no symptoms of increase. However, the Sisters were astonished to be able to replenish the lamps from the oil-barrel, which had previously yielded only a few drops, in spite of shaking and tilting; and for four weeks the seven lamps which burned day and night before the altar were thus inexplicably supplied.

The foundation of Châlons was the drop of consolation in an otherwise most bitter cup. A tedious lawsuit (finally, it is true, decided in her favour) long

harassed the invalid; friends fell away, and turned into calumniators; persons whom she was bound to respect fancied dangers to the Church from her influence, and discredited her work in high quarters. All this was peculiarly trying to one whom self-distrust predisposed to side with whoever blamed her, to find herself guilty on whatever point she was accused. In her weariness and perplexity, she threw herself upon the protection of Our Lady, whom she begged to be the perpetual Head and Abbess of her Congregation; and, having placed that in good hands, fretted no more about it. By the month of July, it was clear to all that the end was not far off; yet she lingered on till the new building, into which it was necessary to move her numerous family, was finished. On being carried into her cell there, the doubts which had been harassing her gave way to the triumphant feeling that she had accomplished her mission; and her last days were peace. On the 29th of August, the last sacraments were administered to her. On the following morning, she passed quietly away, with eyes gazing intently upward, and the thrice repeated words: "I see . . . I see . . . I see."

It is hoped that some readers, at least, of this short life of Mother Mary Teresa may feel disposed to study the fuller biography by Mgr. d'Hulst, from which this sketch is mainly drawn and of which a new translation by Lady Herbert is now in preparation. It remains to give a slight account of the Order which the Mother called into being, and which was her thank-offering, as it were, to the Divine love, which had so perseveringly wooed, so entirely won her.

The object of the Congregation of Expiatory Adoration is to offer up continual reparation to God for all offences committed against Him, especially blasphemies against His Holy Name, desecration of His holy day, and irreverence against the Sacrament of His love. Mother Mary Teresa's last years were vexed by critics, who considered the very notion of reparation presumptuous, a singular prejudice, from which persons professing belief in the communion of saints, or even merely able to sympathize with a child's impulse to fondle the parent it sees ill-treated, and help to bear a brother or sister's burden, might have been free. Ever ready to defer to suggestions of improvement in what was of her personal contrivance, the foundress could not give way in this, the divinely-appointed end of the Order. The principal means employed to attain this object is the Perpetual Exposition of the Blessed Sacrament, before which several of the Sisters are at all hours in adoration. Besides the devotions common to all religious communities, the Choir Sisters of the Expiatory Adoration devote three hours daily to meditation: one in the morning, on the Life and Ministry of our Lord; one in the course of the day, on His Sacramental Life; and one at night, on His Passion. They also daily recite the Office of the Blessed Sacrament. No one set a higher value on austerity of life than the foundress; yet she would not have anything inserted in the Rule which might deter women of comparatively delicate health from entering the Congregation; she considered many persons of fragile constitution and fine fibre pre-eminently qualified for the life of expiation, and would have looked upon it

as a sad blunder to exclude "Christ's favourites," as she called them.

But if she would not impose a severe life on the community at large, she insisted on a life of labour, in union with the Holy Family at Nazareth. Lay-sisters she would not have, thereby, at one time, estranging many well-wishers from her struggling enterprise. She could not see the need for such help in a convent where neither boarders nor pupils were admitted; and there certainly would be some incongruity in part of a Sisterhood being relegated to the drudgery of housework in order that the remainder might be at leisure to practise mortification. The very commonplaceness of domestic work made it precious in her sight; it seemed to her so safe, such a sure antidote against the listlessness and irritability which come of unstrung nerves and wasted muscles; above all, so capable of association with our Saviour's work at Nazareth, where He preferred the colourless life of an industrious artisan to the more romantic existence of one utterly destitute. Various industrial arts flourish in the houses of the Expiatory Adoration; the beautiful specimens of printing from the Convent Press in Paris might serve to dispel alike illiberal prejudices against women's labour, and the still persisting notion that the members of contemplative Orders eat their bread idle. At any rate, the example of these ladies might help to put down the protest against doing "anything menial," which rises from women of all classes and conditions; and Mother Mary Teresa's appreciation of domestic toil, as the most natural and perfect penance, might make an impression on some whom panegyrics

of the "dignity of labour" fail to stimulate into activity. The requirements of aspirants who do not appear called to so contemplative a life as that of the Choir Sisters, may be satisfied among the Auxiliary Sisters, who are not cloistered, do not recite the Office, and are lodged in a separate building; but otherwise share the hours of adoration and other devotions of the community. The chapels of the Congregation are open to the public at all reasonable hours; and many conversions have, under God, been attributed to the mere sight of the Sisters kneeling in adoration, or prostrating themselves before the Blessed Sacrament. Father Herman, well known in connection with the Carmelite monastery in Church Street, Kensington, was moved by pious jealousy at the sight of ladies preparing to spend the night in the chapel of the mother-house in Paris (for women are allowed to join the Sisters in their vigils before the altar), to found the Association for Nocturnal Adoration, which has flourished ever since at Notre Dame des Victoires, and has also been introduced, though with less success, at Kensington. English folk, it is to be feared, have rather a sad reputation for dependence on creature comfort among Catholics on the Continent, where there is a good attendance, at all seasons and times, even in the unwarmed and unlighted country churches; though the vast size of London and the sacred love of home may perhaps also account for the seeming neglect of such devotions as the Nocturnal Adoration to a greater extent than foreigners can fully appreciate.

The Sisters are assisted in their endeavour to propagate devotion to the Blessed Sacrament by the

Associates, whether men or women, who, without undertaking any definite obligation, promise to further this end by all means in their power, especially by coming to the convent chapel for adoration, by contributing to the lighting and embellishment of poor churches, by preparing the dying and their homes for the reception of the Viaticum, and children for their First Communion. One section of the Association devotes itself especially to providing the candles and oil necessary for the Perpetual Exposition; many families abroad take pleasure in commemorating anniversaries of marriage or death by undertaking the lighting of the convent chapel on such days, and mothers in having their children represented in the sanctuary by a candle, from the day of their baptism to that of their First Communion, the prayers of the community being specially offered for the little ones so brought before their notice. There is also a kind of Third Order, for women living in the world, who are more intimately united to the Congregation than mere associates, by their promise to lead a life as nearly approaching that of the Sisters as compatible with the duties of their position.

A lady who read the biography of the foundress by Mgr. d'Hulst, described it as a most superior work, among other reasons, because the costume of the Sisters was not as much as alluded to. At the risk of affixing the brand of inferiority to this little account, let it be stated, for the information of those whom it may interest, that the dress of the Sisters of Expiatory Adoration almost exactly reproduces that of the Carmelite nuns, the bronze cross with red ribbon worn round the neck being the principal

distinction. This detail is a slight but lasting sign of the affection of the foundress for the venerable Order, which for some years gave shelter and hospitality to her infant family, and which she would so gladly have joined had she not been called to another work. Her attachment to St. Teresa was filial and faithful. She looked upon the Saint as the true foundress of her Congregation, and wished it to be pervaded by her spirit. She resembled her in her zeal for the glory of the Blessed Sacrament, and in her ardour to pray and procure prayers for sinners.

Thirty-five years have passed away since Mother Mary Teresa's remains were laid in the crypt of the convent chapel in Paris. Her Congregation has since then received its definite approval from the Holy See, and flourishing convents of the Expiatory Adoration have arisen at Lille and at Reims. Trying days have indeed at times befallen the Sisters, especially in the mother-house; but they have gone by and have left only precious remembrances. The Adoration continued without interruption during the bombardment of Paris, the devoted services rendered to the wounded and dying soldiers by the Sisters, who placed at their disposal the building usually occupied by ladies wishing to make a retreat, the quiet faithfulness with which the community gathered round the Blessed Sacrament when the preparations of the Communists to blow up the Pantheon threatened the convent and its occupants with ruin; these are records in the annals of the Congregation which prove that the spirit of Mother Mary Teresa has been transmitted to her daughters, and make us look forward with pleasure to their settlement in London.

A

SIMPLE DICTIONARY

FOR

CATHOLICS

CONTAINING

THE WORDS IN COMMON USE RELATING TO FAITH AND PRACTICE

EDITED BY

CHARLES HENRY BOWDEN

OF THE ORATORY

FORTIETH THOUSAND.

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This little Dictionary has been compiled to contain the special terms commonly met with by Catholics in their reading and religious instruction. The meanings and explanations given are short and simple, so that it may find a place in families and schools as a handy and useful book of reference. An enlarged edition of this work, printed in bold type and bound in cloth (price 1s.), is published by the Catholic Truth Society under the title *A Simple Cyclopædia for Catholics*. In this form it will be suitable for the writing-desk or library shelf.

C. H. B.

The Oratory, London

A SIMPLE DICTIONARY FOR CATHOLICS.

A.

Abbot.—The head of one of the larger monasteries; he is specially blessed; often has the right to wear a mitre.

Abjuration.—The renouncing of false doctrine required from heretics on their being reconciled to the Church.

Ablution. Washing, a term especially applied to the purifying of the priest's fingers after the Communion in the Mass.

Absolution. The forgiveness of sins by the priest in the sacrament of penance.

Abstinence, Days of.—When meat is not permitted.

Accident.—What may be present or absent without alteration of the subject: the appearances of a thing, which we perceive by the senses, are called accidents because they may or may not be in the thing without its ceasing to exist.

Accidents, Eucharistic.—Though an accident cannot naturally exist by itself, in the Holy Sacrament the accidents of bread and wine remain after these substances have ceased to exist, being sustained by divine power. Our Lord is to them instead of a substance. They lean upon Him, yet do not touch Him; and as in the Incarnation the Sacred Humanity has no human person to support it, so in Transubstantiation the accidents are without a substance to uphold them.

Acolyte.—One of the minor Orders; term also used for servers at the altar in general.

Acts of Martyrs.—The proceedings of their trial and death, recorded at the time, principally by notaries appointed for the purpose.

Actual Grace.—The supernatural aid necessary for any good action.

Actual Sin.—Every sin which we ourselves commit. Actual sin is divided into MORTAL and VENIAL sin (which see).

Ad Limina Apostolorum.—To the threshold of the Apostles, a term used for visits to Rome, especially those made officially by bishops and others.

Adoration of the Cross.—Part of the Office on Good Friday, when the Crucifix is unveiled, and kissed by the clergy and people.

Advent.—First or second coming of Christ; the penitential season before Christmas.

Affinity.—All who are related by blood to the husband are related in the same degree, by affinity, to the wife; and *vice versâ*. In baptism and confirmation the minister and the sponsors contract a *spiritual* affinity with the child and its parents, so that between them no marriage can be lawfully or validly contracted.

Agape. A name given to the brotherly feasts of the early Christians.

Agnostic. One who disclaims any knowledge of God, or of the origin of the universe.

Agnus Dei.—A triple prayer occurring in the Mass and at the end of Litanies; wax stamped with the image of the "Lamb of God," and blessed by the Pope every seventh year of his reign.

Alb.—A vestment of white linen reaching to the feet, worn by the priest at Mass. It is symbolical of innocence of life.

Alienation.—The transfer to another of dominion, usufruct, or rights as to property; alienation of ecclesiastical goods is forbidden by divine, civil, and canon law unless with just cause, due formality observed, and the consent of the Holy See.

Alleluia.—From two Hebrew words meaning "Praise the Lord," an ejaculation used during joyful seasons. St. John heard the Angels singing it in heaven (Apoc. xix. 1), and in St. Jerome's time children were taught it as soon as they could speak, and the Christian peasants in Palestine sang it at the plough. It is always used in the Mass between the Epistle and Gospel except during times of penance.

All Saints.—Feast November 1st. This originated at the dedication of the cleansed and purified Pantheon at Rome under the title of S. Maria ad Martyres in 701: it was later extended to the Universal Church as a feast of all the Saints in heaven.

All Souls.—The commemoration of all the faithful departed on November 2nd: the Mass is that for the Dead, and the Office of the Dead is added to that of the day. All Altars are privileged on that day.

Alms for Mass.—Money given for saying a Mass; not as a price (which would be simony), but as alms for the support of the priest (1 Cor. ix. 13).

Alpha and Omega.—The first and last letters of the Greek Alphabet; hence denoting the beginning and end. (Apoc. i. 8, etc.)

Altar.—Place of sacrifice; an altar for Mass must be of stone, duly consecrated, and contains relics of Martyrs: portable altar-stones are also used.

Altar Breads.—Unleavened wheaten bread, in the form of wafers, specially prepared for consecration in the Mass.

Altar Cards.—Three cards placed on the altar at Mass, containing the prayers to be said by the priest when the use of the Missal is not convenient.

Ambo.—A kind of large pulpit with a double ascent (whence the name), from which in former times the Gospels and Epistles were read, now in use in some places.

Ambrosian Rite.—The ancient liturgy still in use at Milan.

Amen.—A Hebrew word expressing assent to the declaration or prayer which it follows.

Amice.—A rectangular piece of linen which the priest wears on his shoulders at Mass after placing it first on his head. It represents divine hope, which the Apostle calls the helmet of salvation (1 Thess. v. 8).

Anathema.—A thing accursed (*See* 1 Cor. xix. 22).

Anchorite.—One who has retired from the world; a recluse or hermit.

Angelic Doctor.—St. Thomas Aquinas (1274).

Angels.—Pure spirits without bodies, created by God before man; they form a hierarchy of nine choirs, viz., Seraphim, Cherubim, Thrones; Dominations, Virtues, Powers; Principalities, Archangels, Angels (the word Angel is derived from the Greek term for messenger).

Angelus.—A devotion in memory of the Incarnation practised morning, noon and night, the signal being given by a bell: also called the Ave Maria.

Anniversary.—The annual remembrance of the dead, for which a special Mass and prayers are provided in the Liturgy.

Annunciation.—When the Archangel Gabriel saluted Mary as full of grace, and made known to her the Incarnation of God the Son (Luke i). Feast March 25th.

Antichrist.—The great enemy of Christ and persecutor of the Church, who is to come before the end of the world (2 Thess. ii. 3-8).

Antiphon.—An anthem which is sung or said before and after each psalm in the Divine Office; also four in honour of Blessed Virgin Mary, varying with the seasons, occur at the end of Compline.

Antipopes.—Men who claimed the title of Pope without having been duly elected.

Apocrypha.—Those books claiming an origin that might entitle them to a place in the Canon, or once supposed to be Scripture, but finally rejected by the Church.

Apostasy.—The renunciation of the Catholic faith by one who has possessed it.

Apostle.—From the Greek, signifying envoy. Besides the Apostles of Christ named in the Gospels and Acts, various Saints are styled apostles of particular places or people; *e.g.*, St. Augustine of England, St. Patrick of Ireland, St. Peter Claver of the negroes, etc.

Apostolic.—A mark of the Church, because she holds the doctrines and traditions of the Apostles, and because, through the unbroken succession of her Pastors, she derives her Orders and her Mission from them.

Archbishop.—The chief of the bishops of his province.

Archimandrite.—A Greek title often used as synonymous with Abbot, but more properly the head over a number of monasteries, whereas an Abbot presides over one.

Arians.—Heretics in the fourth and later centuries, who denied the Divinity of Christ.

Ascension Day.—A movable feast, forty days after Easter, celebrating the Ascension of Christ from the Mount of Olives in sight of His holy Mother and disciples.

Ascetic, -al (of literature). Relating to the practice of virtue and perfection; (of persons), leading pious and austere lives.

Ash Wednesday.—The first day of Lent, when ashes are blessed, and placed upon the heads of each of the people with the words, "Remember, man, that thou art dust, and unto dust thou shalt return."

Asperges.—The ceremony of sprinkling the people with holy water before High Mass on Sunday; the name being taken from the first word of the verse (Ps. l. 9), with which the rite begins.

Aspersory.—Instrument for sprinkling holy water.

Assumption B. V. M.—The taking up of Our Lady, after her death and burial, into heaven, attended by Angels. (Feast 15th August.)

Assumption, Sisters of the.—Founded by Mgr. Affre, Archbishop of Paris, in 1839, chiefly as an educational Order.

Atheist.—One who does not believe in God.

Attention.—An act of the understanding by which a man considers what he is doing; it differs from intention, because the latter is an act of the will with regard to an end. Attention may be internal, or merely external.

Attributes, Divine.—A theological term for the perfections of God; *e.g.*, infinity, omnipotence, goodness, etc.

Attrition.—Sorrow for sin, proceeding from the fear of God.

Augustinians.—An Order (originally of Hermits) following the Rule of St. Augustine. The present constitutions were compiled in 1278.

Aureole.—A special accidental reward, bestowed in heaven upon Martyrs, Virgins, and Doctors; (less accurately) the nimbus or halo represented in art round the head of a Saint.

Aurora.—The dawn preceding sunrise, before which Mass may not be celebrated; its length is approximately estimated, and varies with different seasons of the year. There is a special Mass for the aurora on Christmas Day.

Authentication of a Relic.—A written testimony as to genuineness given by the bishop or other competent authority when he seals up the reliquary.

Ave Maria.—The chief prayer to the Blessed Virgin which the Church uses, the first part consisting of the inspired words of the Angel Gabriel and St. Elizabeth (Luke i.); the second part added by the Church, under the guidance of the same Holy Spirit. This prayer is said so frequently to recall to our minds the Incarnation of God the Son, and to honour His Blessed Mother.

B.

Baldacchino.—A canopy used in processions, or over an altar.

Banns.—Publication in church of the names of persons wishing to be married, in order to discover if any impediment exists.

Baptism.—A Sacrament which cleanses us from original sin (and from actual sin in case of adults); it also makes us Christians, children of God and members of the Church. It is necessary for salvation (St. John iii. 5). The ordinary minister is a priest, but any lay person may baptize in case of necessity.

Baptism, Form of.—The words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;" which must be said at the same time that water is poured on the head of the subject.

Baptismal Vows.—The promises in baptism to renounce the devil and all his works and pomps.

Baptistery.—A portion of the church, generally near the door, set apart and railed off to contain the font.

Barnabites.—Regular Clerks of the Congregation of St. Paul, founded in the sixteenth century by St. Antony Zaccaria, so called from a church of St. Barnabas at Milan, which belonged to them.

Basilians.—An Order of monks dating back to St. Basil (379).

Basilica.—One of the principal churches of the highest dignity; other classes are:—cathedral, collegiate, baptismal, parochial, mother (matrices), or filial churches.

Beads.—A method of counting each Pater (large bead) and Ave (small bead), or other prayers in rosaries and chaplets. *See* BLESSING.

Beatification.—There are two kinds: 1. *formal*, in which, the virtues and miracles of the servant of God being proved, the Sovereign Pontiff allows him to be called by the title of "beatus," and grants Mass and office in his honour (this is not always done in the decree), though generally with some local restriction; 2. "*aequipollent*," that is, when the Pope allows the ancient fame of a servant of God, and confirms the local sentence of the ordinary or delegate approving the cultus paid to him. The latter was done in the case of the English Martyrs in 1886.

Beatitude.—That perfect good which completely satisfies all desire. Man has been raised to a supernatural state, and his eternal beatitude consists in God seen face to face.

Beatitudes, Eight.—The blessings pronounced by our Lord at the beginning of the Sermon on the Mount.

Bells, Church.—These have to be solemnly blessed by the bishop, being anointed outside with holy oil of the sick, and with chrism inside; they are used to summon the faithful, and excite their devotion, to drive away storms and evil spirits. They are ordered to be rung morning, noon and evening for the devotion of the Angelus or Ave Maria, and on Friday afternoon for the commemoration of Our Lord's Passion. They are also rung at night as a signal for the *De profundis* to be said for the Holy Souls in Purgatory.

Benedictines.—The first and chief monastic Order in the West; founded by the Patriarch of monks, St. Benedict, at Subiaco, and removed to Monte Cassino in 529

They recite the Divine Office at the canonical hours, and are at other times employed in study, teaching or manual labour. It has been the fruitful parent of innumerable Saints; and it is to this order that the conversion of England by St. Augustine was owing. The same Order for nuns was founded by St. Scholastica, sister of St. Benedict.

Benediction, Rite of.—After the Blessed Sacrament has been exposed for adoration, the monstrance or pyx containing It is raised in the form of a cross to bless the people.

Benedictus.—The Canticle of Zachary (Luke i. 68).

Benefice.—A right of receiving the profits of Church property, on account of the discharge of a spiritual office.

Berretta.—A black cap worn by a priest. Cardinals have red, bishops purple ones.

Betrothal.—*See* ESPOUSAL.

Bible.—The ordinary name, since St. Chrysostom, for the collection of the Books of the Old and New Testament. *See* INSPIRATION, SCRIPTURE.

Bilocation.—The personal presence of the same individual in more than one place at the same time; this is recorded of many Saints: *e.g.*, St. Philip Neri and St. Catherine of Ricci visited each other without leaving their respective homes at Rome and Prato.

Bishop in Partibus Infidelium.—A bishop consecrated to a see formerly existing, but now in a non-Christian country. He is also called a "titular bishop." Auxiliary bishops and Vicars Apostolic generally have this rank.

Blackfriars.—The old name in England for Dominicans.

Blasphemy.—Any word or speech insulting to God.

Blessings.—1. Which set apart a person or thing for the service of God. 2. Which invoke the blessing of God on persons or things. Numerous forms of blessings are authorised for different objects; *e.g.*, different classes of persons, food, houses, fields, ships, railways, telegraphs, etc. A simple blessing is given by the sign of the cross. Rosaries, crucifixes, and medals must be blessed by those having faculties for the purpose, before the owner can gain the indulgences attached to their possession or use.

Boat.—A small vessel in that shape, containing the incense to be burnt in the thurible.

Bollandists.—A name given to the Jesuit editors of the Acta Sanctorum, which is the largest collection of Lives of Saints.

Breviary.—The book containing the Divine Office recited by the clergy.

Bridgettines.—An Order founded by St. Bridget of Sweden in the fourteenth century, of nuns chiefly, but monks also. The monastery of Syon, near Brentford, belonged to them before Henry VIII.; and this community, having taken refuge at Lisbon, has always survived, and lately returned to England.

Brief.—A form of Pontifical letter, signed by the Secretary of Briefs, and sealed with the Ring of the Fisherman.

Bull.—The more formal and solemn kind of Papal letter; it commences, "[Leo] episcopus, servus servorum Dei," and has a leaden seal (bulla) attached to it.

Burse.—A square case for the corporal, of the ecclesiastical colour of the day

C.

Calumny.—The propagation of false accusations against our neighbour.

Calvary.—1. The mount where Christ was crucified; 2. A complete representation of the Crucifixion, with figures of our Lady and St. John and the two thieves.

Calvinists.—Besides adopting other Protestant doctrines, Calvin taught absolute predestination and reprobation to heaven or hell, apart from any merit or demerit on the part of man.

Camaldolese.—An austere religious Order founded by St. Romuald in 1012, at Camaldoli, among the Apennines, thirty miles east of Florence.

Camera Apostolica.—The department of the Roman Court charged with the administration of the Pontifical exchequer, presided over by the Cardinal Camerlengo (Treasurer or Chamberlain).

Cameriere Segreto.—The title of chamberlains of the Camera Segreta, or private apartments of the Pope's residence.

Candlemas.—Feast of the Purification of B. V. M. (2 Feb.), when candles are blessed and distributed to the faithful, to be lighted during the procession and at Mass, and afterwards at the bedside of the dying.

Candles.—Used on every altar with a spiritual significance. Two are necessary at Low Mass, six at High Mass, and twelve at Benediction, if the Blessed Sacrament is exposed.

Canon.—A member of a Cathedral or other Collegiate Chapter, formerly living according to a rule, the word for which in Greek is *canon*.

Canon Law. The rules or laws relating to faith, morals, and discipline, prescribed or proposed to Christians by ecclesiastical authority.

Canon of Scripture.—List of inspired books accepted on the authority of the Church: the name Canon may have been given because they were a rule for the faith; or because these books were admitted by the rule of the Church.

Canon of the Mass.—The part of the Mass from the Sanctus to the Communion; or, more strictly speaking, to the Pater Noster.

Canons Regular.—There are four Orders: Lateran of the Most Holy Saviour, Premonstratensian, of the Holy Cross, of the Immaculate Conception.

Canonical Hours.—The different parts of the Divine Office which follow and are named after the hours of the day.

Canonization.—The public testimony of the Church to the sanctity and glory of one of the faithful departed. This testimony is issued in the form of a judgment, decreeing to the person in question the honours due to those who are reigning with God in heaven. By this decree he is inscribed in the catalogue of the Saints, and invoked in public prayers; churches are dedicated to God in memory of him, and his feasts kept, and public honours are paid to his relics. This judgment of the Church is infallible.

Cantor.—A singer; formerly the official in a collegiate or cathedral church who instructed the choristers and directed the chanting. This office had sometimes a valuable prebend attached to it.

Capital Sins.—So called because they are the sources from which all other sins proceed. There are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth.

Cappa Magna.—A long garment with a train, worn by bishops and cardinals. The hood is lined with silk or fur, according to the season.

Capuchins.—A branch of the Franciscan order, dating from 1528.

Cardinal.—A name first given (in the fourth century) to the priests having charge of the Roman parish churches or "titles," and now to the immediate counsellors and assistants of the Sovereign Pontiff, whose election rests with them. The college of Cardinals consists of six bishops, fifty priests, and fourteen deacons; but the number is seldom complete.

Carmelites.—A Religious Order said to have been founded by Berthold, a Crusader, who was a hermit in Calabria. After seeing Elias in vision he retired to Mount Carmel, where he was joined by other hermits living there, who claimed their descent in uninterrupted succession from that prophet. They were given a rule in 1209 by Albert, Patriarch of Jerusalem. On crossing over to Europe they renounced the eremitical life, and this and other mitigations of the rule were sanctioned in 1247 by Innocent IV., who confirmed them under the title of Friars of our Lady of Mount Carmel. There are also nuns of the same Order.

Carmelites, Discalced.—An austere reform of the Carmelite Order both for men and women, the work of St. Teresa and St. John of the Cross, aided by St. Peter of Alcantara. They are barefooted.

Carnival.—From *carnem levare*, remove meat—the three days before Lent (or sometimes longer), a special season for feasting and mirth in Catholic countries. As this easily degenerates into riot, the Church encourages pious exercises at this time, and Exposition of the Blessed Sacrament is usual.

Carthusians.—An Order founded in 1086 by St. Bruno in a desert valley of the Alps four thousand feet above the sea, near Grenoble, called the Chartreuse, whence the name, corrupted in England into Charter-house. This is the only ancient Order which has never needed reform. The monks live entirely apart from one another, meeting daily to say Vespers and Matins together. Their rule is very austere, so much so that religious men of any of the mendicant Orders are allowed to exchange their Order for that of the Carthusians; but no one can pass from the Carthusians to any other Order.

Cassock.—The long black garment which is the ordinary dress of priests and clerics.

Casuistry.—The science which deals with cases of conscience.

Catacombs.—Underground passages and chambers, especially those in the neighbourhood of Rome, used by the early Christians for concealment and also for worship and burial. The bodies of the early martyrs, now honoured in the Roman churches, rested there for a time. In more recent times those bodies, with or without names, which are found with the proofs of martyrdom are distributed for veneration in different churches throughout the world.

Catafalque.—An erection like a bier, which is placed in front of the altar at a Requiem when the body is not present.

Catechism.—A summary of Christian doctrine, usually in the form of question and answer.

Catechumen.—A person not baptized, but under preparation for baptism.

Cathedral.—The church in which the bishop of a diocese has his chair (*cathedra*) or throne, and performs the chief pontifical functions of the year.

Cathedraticum.—An annual tax from the churches and beneficed clergy of the diocese, exacted by the bishop, and paid at the synod.

Catholic or **Universal.**—A mark of the Church, because she subsists in all ages, teaches all nations, and is the one Ark of Salvation for all. *See* POPE, etc.

Celebrant.—The priest who celebrates Mass; the word is sometimes applied to the officiant in other ceremonies.

Cemetery.—"Sleeping-place" or churchyard; ground set apart and consecrated by the bishop to receive the bodies of Christians. The burial of excommunicated persons in a Catholic cemetery is unlawful. Should such an interment have been violently effected, the remains of the excommunicated person should be exhumed if distinguishable; if not, the cemetery should be reconciled by the aspersion of holy water solemnly blessed, as at the dedication of a church.

Censure.—A spiritual penalty imposed for the correction and amendment of offenders, by which a baptized person, who has committed a crime and is contumacious, is deprived by ecclesiastical authority of certain spiritual advantages.

Chalice.—A vessel of precious metal in the form of a cup, specially consecrated to contain the Precious Blood at Mass.

Chains of St. Peter.—Two were preserved, one with which the Apostle was bound at Jerusalem, the other at Rome; when the former was brought to Rome by the Empress Eudoxia, about 439, and placed near the Roman one, the two joined miraculously. They are still venerated in the church of St. Peter *ad vincula* (Feast, August 1).

Chant, Plain.—A solemn style of diatonic, unisonous music, without strictly measured time, which is believed to have been sung in the Christian Church since its first foundation.

Chantry.—A chapel set apart for the offering of Masses for a particular soul or intention.

Chaplet.—A general term for the Rosary and other devotions which are said on beads.

Chapter.—The body of canons of a cathedral or other collegiate church; an assembly of monks or other religious.

Character.—A mark or seal on the soul which cannot be effaced. It is given by the Sacraments of Baptism, Confirmation, and Holy Order, and therefore these Sacraments cannot be repeated.

Charity.—A supernatural gift of God by which we love God above all things, and our neighbour as ourselves for God's sake. We must love God because He is infinitely good in Himself, and infinitely good to us; and we show our love by keeping His commandments.

Charity, Institute of.—A Congregation founded by Antonio Rosmini in 1828 in the north of Italy.

Charity, Order of.—"Four things are to be loved: 1. What is above us—God: 2. What we are; 3. What is beside us—our neighbour; 4. What is beneath us—our own body" (St. Augustine).

Charity, Sisters of.—An active Order of women founded by St. Vincent of Paul and the Ven. Louise de Marillac (Mlle. Le Gras) in 1634-5.

Charity of St. Paul, Sisters of.—A congregation founded in France in 1704, and introduced into England in 1847.

Chasuble.—The outer and chief vestment worn by the priest at Mass, with a cross upon it.

Childhood, Society of the Holy.—For the redemption of pagan children; founded by Mgr. de Forbin-Janson and Mlle. Jaricot in 1842. Members, who must be under twenty-one, give one halfpenny per month, and these alms support numerous orphanages in the far East, and rescue abandoned Chinese babies.

Choir.—From the Latin *chorus*, the singers at the Divine offices; from their usual place, the space between the altar and the nave came to be called the choir.

Chrism. *See* OILS.

Christ.—Word meaning "anointed," a name of our Lord.

Christian.—A follower of Christ (Acts xi. 26).

Christian Brothers.—Brothers of the Christian Schools, a congregation of laymen founded for the education of the poor by Saint John Baptist de la Salle in 1684. The Irish Christian Brothers are a separate body on similar lines.

Christmas.—The Feast of our Lord's Nativity and the season accompanying it. On this feast alone Mass is said at midnight, and every priest is allowed to celebrate three masses.

Church, Catholic.—The union of all the faithful under one head, Jesus Christ.

Church Militant.—The faithful on earth still in a state of warfare; distinguished from the Church triumphant in heaven, or suffering in Purgatory.

Churching.—The blessing of women after child-birth.

Ciborium.—A canopy resting on columns above the altar; term also used for the tabernacle and for the pyx in which the B. Sacrament is kept.

Cistercians.—An austere reform of the Benedictine Order founded by St. Robert in 1098 at Citeaux (Cistercium), whence the name. His work was carried on by St. Stephen Harding, who is regarded as the second founder. There are also Cistercian nuns.

Civil Law.—The law of Rome, owing its form chiefly to the Emperor Justinian: this prevails in most countries, and is recognised by the Church as deciding cases for which her own Canon law does not specifically provide. Sometimes this term is used less accurately of any law proceeding from secular as distinguished from ecclesiastical authority.

Clandestine Marriage.—One without the presence of the parish priest and two witnesses. The Council of Trent decreed such a marriage to be not only unlawful, as before, but also invalid; but this decree is not yet promulgated in England, though binding in most other countries. Marriages are also called clandestine, when the publication of banns is unlawfully omitted; but this does not render them invalid.

Clausura.—*See* ENCLOSURE.

Cloister.—A covered passage, usually round a quadrangle, in a convent or monastery: hence also a general term for religious houses and life.

Clothing.—Investing a postulant with the religious habit on entering the noviciate.

Coadjutor Bishop.—One appointed to help another in diocesan work, sometimes with the right of succession.

Coat of Trèves, Holy.—The seamless garment worn by Christ, and said to have been woven by our Lady, for which the soldiers cast lots at the Crucifixion. It was brought to Trèves by St. Helena in the fourth century.

Codex.—An ancient MS., especially of the Holy Scriptures; the most celebrated of these are the Vatican at Rome, the Alexandrine in the British Museum, and the Sinaitic at St. Petersburg.

Colettines.—A reform of the Order of Poor Clares in 1436 by St. Colette, who brought back many convents in France and Flanders to the strict Rule given by St. Francis to St. Clare. Most of the Convents of poor Clares in England follow this rule.

Collation.—The evening refection, limited in quantity, which is permitted on a fast day.

College, Sacred.—The whole body of Cardinals.

Colours, Ecclesiastical.—White on feasts of our Lord and our Lady, and saints not martyrs; red on Pentecost and feasts of Apostles and martyrs; violet in Lent, Advent and other penitential times; green on a Sunday or feria throughout the rest of the year; black in Masses for the dead and on Good Friday.

Colours, Papal.—At one time yellow and red, but Napoleon I. having adopted these colours for his troops in Italy, Pius VII., in 1808, chose white and yellow, and these have since been retained.

Commandments, Division of the Ten.—The Church follows that of St. Augustine, who places three relating to God in the first table, and in the second table seven relating to our neighbour.

Commandments of the Church.—The chief ones are:—1. To keep the Sundays and Holy days of Obligation holy, by hearing Mass and resting from servile works. 2. To keep the days of fasting and abstinence appointed by the Church. 3. To go to confession at least once a year. 4. To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts. 5. To contribute to the support of our pastors. 6. Not to marry within certain degrees of kindred, nor to solemnize marriage at the forbidden times.

Commemoration.—When two offices of greater and less rank occur on the same day, commemoration is made of the lesser in the Office and Mass.

Commendation of the Soul.—Prayers recited by the priest at the bedside of a dying person.

Communion of Saints.—All the members of the Church, in heaven, on earth, and in purgatory, are in communion with each other, as being one body in Jesus Christ.

Communion, Spiritual.—An earnest desire to receive the Blessed Sacrament when we have not the means to communicate in reality. It may well be made at any time, but best in time of Mass.

Commutation.—The change of a good work, which is promised or of obligation, to another approximately equal by competent authority.

Compassion B. V. M.—Her participation in the Passion of Christ, by which she co-operated in the redemption of the world. The will of Christ and Mary was altogether one and their holocaust one; both offered alike to God, He in the Blood of His Flesh, she in the blood of her heart. As the Passion was the sacrifice which Christ made upon the Cross, so the Compassion was the sacrifice of Mary beneath the Cross; it was her offering to the Eternal Father, an offering made by a sinless creature for the sins of her fellow-creatures.

Compline.—*See* OFFICE.

Compostella, Santiago de.—A city in Galicia, Spain, resorted to for many centuries by pilgrims to the tomb of St. James (Santiago). It ranks with Rome and Jerusalem among the chief pilgrimages of the Church.

Conclave.—The assembly of the Cardinals for the election of a new Pope.

Concordat. A treaty between the Holy See and a secular State concerning the interests of religion.

Concupiscence. The appetite which tends to the gratification of the senses.

Concursus. A competition by examination as to fitness for an appointment; *e.g.* the care of a parish.

Conferences, Ecclesiastical. Periodical meetings of the clergy for the discussion of theological cases.

Confession. To accuse ourselves of our sins to a priest: an ordinary name for the whole administration of the Sacrament of Penance, of which this is a part: the altar over the tomb of a martyr.

Confession, Preparation for.—Four things are necessary: 1. We must heartily pray for grace to make a good confession. 2. We must carefully examine our conscience. 3. We must take time and care to make a good act of contrition. 4. We must resolve by the help of God to renounce our sins, and to begin a new life for the future.

Confessional.—A place designed for hearing confessions through a grating.

Confessor. One who hears confessions; one who has suffered persecution for religion; a man who is a saint, yet not a martyr.

Confirmation. A Sacrament by which we receive the Holy Ghost, in order to make us strong and perfect Christians, and soldiers of Jesus Christ. The ordinary minister is a bishop. The recipient takes the name of a Patron Saint, and requires a sponsor.

Confiteor. "I confess to Almighty God, to B. V. Mary, etc.," a form of prayer used at the beginning of Mass, in the Sacrament of Penance, and on other occasions. It came into use in its present form in the thirteenth century.

Confraternity.—Or brotherhood, a society or association instituted for the encouragement of devotion, or for promoting works of piety, religion, and charity, under some rules and regulations, though without being tied to them so far as that the breach or neglect of them would be sinful.

Congregation. The body of people in a church, as distinguished from the clergy. (Of priests and religious) a community or order bound together by a common rule, either without vows, or without solemn vows.

Congregations, Roman.—Bodies composed of Cardinals, etc., for the transaction, under the superintendence of the Pope, of the business of the Church. Such are the Congregations: of the Consistory; of the Holy Office of the Inquisition (*See* INQUISITION); of the Index; of Rites; of Bishops and Regulars; of Propaganda; of Indulgences, etc.

Consanguinity. Blood-relationship; the degree is reckoned according to the number of steps of descent from the common parent: *e.g.*, a brother and sister are related in the first degree, third cousins in the fourth degree. Consanguinity as far as the fourth degree is an impediment to marriage, which makes it not only unlawful but invalid, unless a dispensation be obtained.

Conscience. An act of our judgment, dictating what we ought to do or omit in order to act in conformity with the law of God.

Consecration. The form of words by which bread and wine in the Mass are changed into the Body and Blood of Christ. *See* DEDICATION.

Consistory. The assembly of Cardinals convoked by the Supreme Pontiff.

Consubstantial.—The word inserted in the Nicene Creed against the Arian denial of the Divinity of Christ.

Contemplation.—A higher form of mental prayer.

Contemplative Orders.—Those which devote themselves to prayer and solitude rather than to missionary or charitable works.

Contrition. A hearty sorrow for our sins because by them we have offended God, who is infinitely good in Himself and infinitely good to us, together with a firm purpose of amendment. Perfect contrition is that which proceeds purely from the love of God.

Convent.—A dwelling of religious men or women living in community under rule and practising the Evangelical counsels, usually applied to those of the mendicant orders as different from monks. In England this term is generally applied to all religious houses of women.

Cope. An ample vestment varying in colour, reaching to the feet, with a hood at the back. It is worn in most solemn ceremonies, but not at Mass.

Corona.—(Crown); a third part of the Rosary: synonymous with chaplet.

Corporal.—The linen cloth on which the Body of Christ is placed when consecrated.

Corpus Christi.—A solemn feast, instituted in honour of the Most Holy Sacrament, on the Thursday after Trinity Sunday. In France it is called the Fête Dieu.

Cotta.—A common word (from the Italian) for the shorter form of surplice with sleeves now in general use.

Council.—Assemblies of the rulers of the Church legally convoked for the settlement of ecclesiastical affairs. They are usually—1. General, or Œcumenical, presided over by the Pope or his representative. 2. Provincial, under the Metropolitan. 3. Diocesan, more commonly called by the equivalent name of Synod.

Cowl.—A part of the monastic habit.

Create.—To make out of nothing.

Credence.—A table, usually at the Epistle side of the altar, on which are placed requisites for Mass or other ceremonies until required for actual use.

Creed.—A summary of articles of faith. Those in use are:—1. The Apostles' Creed, believed to have been composed by the Apostles themselves (2 Tim. i. 13); 2. The Athanasian, said at Prime on Sunday; 3. The Nicene Creed, formulated at the Councils of Nicæa and Constantinople in the fourth century and added to later; this is recited at Mass on Sundays and certain feasts, and forms the first part of 4. The Creed of Pius IV., drawn up after the Council of Trent, now in general use whenever a solemn profession of faith is required, *e.g.*, on reception into the Church, etc.

Crosier.—The staff carried by the bishop as symbol of the authority by which he rules his flock.

Cross, Sign of The.—The external representation of the Cross of Christ, which has been the mark of Christians since the first ages. It is made by touching with the finger of the right hand the forehead, breast, left and right shoulder. We make the sign of the cross—*first*, to put us in mind of the Blessed Trinity by the words, "In the name of the Father, and of the Son, and of the Holy Ghost;" and *secondly*, to remind us that God the Son died for us on the Cross, by the very form of the Cross which we make upon ourselves. The cross is signed upon the forehead, lips and heart when the Gospel is said, to show that we must avoid sin in thought, word or deed, and profess our faith in these three ways. The Church is accustomed to bless everything with the sign of the Cross.

Cross, True.—The actual Cross on which Christ was crucified, found later by St. Helena, the mother of Constantine; many portions of it exist, and are venerated as relics with special honour. Feast of the Invention (or finding) 3rd May: of the Exaltation, after its recovery from the Persians by the Emperor Heraclius, 14th September.

Crucifix.—The figure of our Lord on the cross, or the cross with the figure on it. A representation of the crucifix must be above the altar when Mass is said. *See* BLESSING.

Crypt.—The basement of a church, used for worship or interment.

Cultus.—A Latin word, equivalent to worship or reverence.

Cure of Souls.—The responsibility and care of souls, such as belongs to a parish priest.

Curia, Roman.—The Court of the Pope.

D.

Dalmatic.—The upper vestment worn by deacons at High Mass.

Dataria.—The Apostolic tribunal for the granting of favours by the Holy See.

Daughters of the Cross.—A Congregation founded in 1833 at Liège in Belgium by Mère M. Thérèse Haze for undertaking all active and zealous works, especially schools.

Deacon.—The second of the Holy Orders. His duty is to minister at the altar, to baptize and to preach. At High Mass he sings the Gospel and assists the priest.

Dead, Masses for the.—Those offered for the Souls in Purgatory, to make satisfaction to God for them, and shorten the time of their exile.

Deadly Sins.—A less accurate name formerly in use for CAPITAL SINS.

Dean.—A dignitary in many Cathedral Chapters: a Rural Dean is placed over a district of several parishes.

Decalogue.—The Ten Commandments.

Decretals, The.—A collection of laws and decisions made by St. Raymund of Pennafort, at the command of Gregory IX, in 1234.

Dedication of Churches.—The act by which a church is solemnly set apart for the worship of God, under a special title or invocation.

Deist.—One who admits the existence of a Supreme Being, but denies all revelation.

Despair.—A sin against hope; distrust of God's goodness and His promises to us.

Detraction.—Injury to our neighbour's character by making known, without a sufficient cause, his real but secret faults.

Devil.—Lucifer and the other fallen angels who followed that evil spirit in his rebellion.

Devotion.—A readiness of will to perform whatever appertains to the service of God. External devotions or pious exercises are only meritorious so far as they proceed from internal devotion

Devotion, Feasts of.—Feasts which were once holidays of obligation, the precept of hearing Mass and resting from work on these days having been annulled by the Holy See, and their special observance left to the devotion of the faithful.

Dies Irae.—The sequence or hymn in the Mass for the Dead.

Dimissorial.—Letters given by one bishop authorising the ordination of his subject by another.

Diocese.—The tract of country with its population falling under the pastorate of one bishop.

Dirge.—Solemn Office for the Dead; so called after the first Antiphon, "Dirige."

Discalced.—Barefooted, as Discalced Carmelites.

Discipline.—1. Laws binding the members of the Church in conduct as distinct from faith. 2. An instrument of penance in the form of a scourge.

Dispensation.—The relaxation of the law in a particular case. A superior can dispense in his own laws, the Pope in all laws of the Church. With regard to the moral law, based on the nature of right and wrong, which is like God, eternal, there can be no dispensation.

Distinction.—One thing being not another. A distinction may be real between different entities, or mental, of the reason; in the latter case, if not purely mental (*e.g.*, between the same word as subject and as predicate of a sentence), but with a foundation in the thing itself, it is called virtual. In the Holy Trinity there is a real distinction between the Divine Persons; a virtual one between them and the Divine Nature or Essence. There is also a virtual distinction between the different Attributes of God, and between them and the Divine Nature.

Divination.—Consulting devils or the dead, which is inconsistent with the supreme prerogatives of God.

Divorce.—A separation between man and wife. No human power can dissolve the bond of marriage ("what God hath joined together let no man put asunder," Matt. xix. 6); and any attempt to do so by a secular court is futile and of no effect. The Church, however, on sufficient grounds grants a divorce from common life, *i.e.* relieves one of the parties from the obligation of living with the other

Doctor of the Church.—Title conferred on a Saint eminent for learning by the Pope or a General Council. The Offices and Mass for these have distinctive features.

Dogma.—A truth contained in Scripture or tradition, and proposed by the Church for the belief of the faithful.

Dogmatic Theology.—*See* THEOLOGY.

Dolours, Seven. Seven mysteries of Sorrow in Our Lady's life; namely, 1. The Prophecy of Simeon: 2. The Flight into Egypt: 3. The Three Days' Loss: 4. Meeting Jesus carrying His Cross: 5. Standing beneath the Cross on Calvary: 6. The taking down from the Cross: 7. The Burial of Jesus. There is a Rosary or chaplet, and also a scapular of the seven Dolours.

Domicile.—The place in which a person is living with the intention of remaining there permanently.

Dominicans.—The Religious Order of the Friars Preachers founded by St. Dominic in the thirteenth century. The nuns of this Order are also known by this name. The first order of St. Dominic is that of men; the second Order that of the cloistered nuns; the third Order, or Brothers and Sisters of Penance of St. Dominic, may live in the world, but the Sisters sometimes live in community, and are enclosed, but not strictly.

Donatists.—Schismatics who afterwards became heretics, and held that the validity of the sacraments depended upon the moral character of the minister, and also that sinners could not be members of the Church. They were first condemned in 313, but troubled Africa for many years later. They were opposed by St. Optatus and St. Augustine.

Douay Bible.—The name of the English version of the Holy Scriptures founded on the Old Testament published at Douay in 1610, and the New Testament at Rheims in 1582.

Double Feasts.—The greater kind of feasts; these are divided into doubles of the first and second class, greater doubles, ordinary doubles, and semi-doubles. On doubles the whole antiphon is recited before and after each psalm.

Dove.—A symbol of the Holy Ghost, who appeared under that form at the Baptism of Christ.

Doxology.—Or Gloria Patri, a formula of praise of God of extreme antiquity. In English, "Glory be to the Father, etc.

Duel.—A hostile meeting of two or other even number of persons with time and place previously arranged; all taking part in it incur excommunication, and if killed are denied Christian burial.

Dulia.—(From a Greek word for service), the honour and worship given to the Saints. That given to the Mother of God, being something higher, is called hyperdulia.

E.

Easter.—Festival of the Resurrection of Christ. It is celebrated on the Sunday following the first full moon after the vernal equinox. Its date fixes that of the other chief movable feasts of the year.

Ecstasy, State of.—Being raised by God to supernatural contemplation, so that the senses are suspended, though the will retains full power.

Einsiedeln.—A town in Canton Schwyz, Switzerland, celebrated for the abbey and sanctuary of our Lady of the Hermits, dating from St. Meinrad (861).

Ejaculations.—Short prayers or aspirations, which can therefore be often repeated, and many of which are indulgenced.

Elevation, in the Mass.—The raising of the host and chalice after consecration for adoration by the faithful.

Ember-Days.—The Wednesday, Friday, and Saturday following the first Sunday in Lent, Whit Sunday, the Exaltation of the Cross (Sept. 14th), and the third Sunday of Advent. Their observance as times of prayer and fasting, received from apostolic tradition, was decreed by St. Callistus (221). The object is, 1. Consecration of the four seasons by prayer and thanksgiving; 2. Intercession for God's blessing on the ordination of the clergy, which is held at those times.

Eminence.—The title of a Cardinal.

Enclosure.—The rule of the Church which separates members of a religious house from the world by the prohibition or restriction of intercourse with those outside the walls.

Encyclical.—A circular letter addressed by the Pope to other Bishops of the Church.

Energumen.—One possessed by the devil.

Epicheja.—A benign interpretation of a law according to equity, declaring a particular special case not to be comprehended under the general law according to the mind of the lawgiver.

Epiphany, or Manifestation of Christ (Feast Jan. 6th). Three events are celebrated: 1. The visit of the Magi to Bethlehem. 2. The Baptism of Christ. 3. The miracle at the marriage-feast of Cana.

Episcopate.—1. The fulness of the priesthood (according to some, a distinct order), received by a bishop at his consecration. 2. The body of bishops collectively.

Epistle.—The portion of Scripture read between the Collect and Gospel of the Mass At High Mass it is sung by the Subdeacon.

Equivocation.—A use of words in a sense which is true, but less obvious.

Espousal.—A formal and binding promise of future marriage.

Eucharist, Holy.—The Sacrament of the Holy Eucharist is the true Body and Blood of Jesus Christ, together with His Soul and Divinity, under the appearances (*species*, or *accidents*) of bread and wine. When the words of the consecration ordained by Jesus Christ are pronounced by the priest in the Holy Mass, there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calls Transubstantiation. Under either kind alone Christ is received whole and entire and a true Sacrament.

Eutychians.—Otherwise Monophysites; heretics who held that there was but one nature in Christ; they were condemned by the General Council of Chalcedon in 451.

Evangelical Counsels.—Voluntary Poverty, perpetual Chastity, and entire Obedience.

Evangelists.—The authors of the four gospels: Saints Matthew, Mark, Luke, and John. In art they are distinguished by the figures of a man, a lion, an ox, and an eagle (Ezech. i. 10).

Exaltation of the Cross.—*See* CROSS.

Ex Cathedra.—*See* INFALLIBILITY.

Excommunication.—An ecclesiastical censure, by which any one is deprived of the communion of the Church. Formal sentence is ordinarily required; but in certain cases it is incurred at once by the commission of a forbidden act (*ipso facto*).

Exercises, Spiritual.—A series of meditations on the truths of religion, usually made during a period of retreat.

Exorcism.—Prayers and ceremonies used by the Church to expel evil spirits.

Exorcist.—One of the minor orders.

Exposition.—A devotion in which the Blessed Sacrament is adored publicly and solemnly; our Lord, as it were, sits on His throne to receive public homage and to give audience to all who come.

Extreme Unction, Sacrament of.—The anointing of the sick with holy oil, accompanied with prayer (St. James v. 14, 15). It is given to the sick when in danger of death. Its effects are to comfort and strengthen the soul, to remit sin, and even to restore health when God sees it to be expedient.

Ex Voto.—Offerings made in return for the accomplishment of a desire; they generally consist of little objects in silver or small pictures.

F.

Faculties.—The approbation and authorisation given to a priest, enabling him to hear confessions or exercise other functions requiring jurisdiction.

Faith.—A supernatural gift of God, which enables us to believe without doubting whatever God has revealed; we believe it because God is the very truth, and cannot deceive or be deceived. We know what God has revealed by the testimony and authority of the Catholic Church.

Faithful Companions of Jesus.—A society or Congregation founded at Amiens in 1820 under the direction of Père Varin, S.J., for the sanctification of souls and the reform of female education.

Faithful Virgin, Religious of.—Founded about sixty years ago mainly for the care of orphans. The mother-house is at La Delivrande, in Normandy.

Faldstool.—The seat used in functions by bishops or prelates who are not entitled to, or are not using a throne; also used for kneeling.

Fan.—When the Pope is carried in solemn processions magnificent fans (*flabelli*) of peacock and ostrich feathers are borne on each side.

Fasting-Days.—On which we are allowed to take but one meal, and are forbidden to eat flesh meat without special leave. They are the forty days of Lent, certain vigils, the Ember-days, and in England the Wednesdays and Fridays in Advent.

Father.—A title given in early times to all bishops, and in later times to all priests in religious Orders or Congregations; secular priests sometimes receive this title, but not generally in Catholic countries.

Fathers of the Church.—The most eminent Christian writers and teachers of the first twelve centuries.

Fear.—Trepidation of the mind because of present or future danger; grave fear from without is an impediment to marriage, rendering it invalid.

Feria.—A name given in the calendar to all week-days except Sunday and Saturday, also the name of a day on which no feast is kept.

Filioque.—"And from the Son;" words inserted in the Nicene Creed as a profession of faith against the heresy of the Greeks regarding the Procession of the Holy Ghost.

Fire, Blessing of New.—The beginning of the ceremonies on Holy Saturday; when fire, newly kindled from flint and steel, is blessed, that from it the Paschal candle and lamps in church may be lighted.

Fisherman's Ring.—A signet engraved with the effigy of St. Peter in the act of fishing, and with the name of the reigning Pope. Apostolic Briefs are sealed with it, and it is broken at the Pope's death.

Flaminian Gate.—The gate of Rome by which the Flaminian Way issues northward from the city. From outside this gate the Pastoral of Cardinal Wiseman was dated on the occasion of the English Hierarchy being reconstituted in 1850.

Forbidden Times (of Marriage). It is forbidden to solemnize marriage from Ash-Wednesday to Low Sunday, and from the First Sunday of Advent to the Epiphany, inclusively. Solemnizing marriage means receiving the nuptial Benediction, and celebrating public festivities.

Fortitude.—A cardinal virtue; a readiness to endure trial or suffering in the performance of our duty to man or to God.

Forty Hours, Devotion of.—Solemn Exposition of the Blessed Sacrament for two days and nights, with special prayers and processions.

Forum.—Originally market-place, in later times tribunal; the privilege of the forum is the right of clerics not to be subject to secular tribunals. The tribunal of conscience established in the Sacrament of Penance is spoken of as the *internal* forum; the *external* forum including every exercise of ecclesiastical jurisdiction external to that.

Franciscans.—Friars Minor, the Order founded by St. Francis of Assisi (died 1226), practising the strictest poverty and great austerity of life. After his death it became divided into two great branches, Conventuals and Observantines; the Capuchins date from a later period, as also the Recollects and Alcantarines. The second Order (of nuns) are called Poor Clares, after the founder St. Clare, who received the rule from St. Francis. The third Order founded by St. Francis is very widely spread, and, with certain mitigations and adaptations, has been specially recommended by Leo XIII. as one most suitable to be embraced by those in the world desiring greater perfection.

Fraternal Correction. Reproof administered to our brother with a view to his spiritual advantage (Matt. xviii. 15).

Free Will. The power of choice; being able to accept one object, and reject another.

Friar.—From the French *frère* (brother), the title of members of the Mendicant Orders.

Frontal.—A cloth covering the front of the altar, varying in colour with the feast or season.

Fruits of the Holy Ghost.—Charity, Joy, Peace, Patience, Benignity, Goodness, Longanimity, Mildness, Faith, Modesty, Continency, Chastity (Gal. v. 22).

G.

Gallican, -ism.—A party or opinion which unduly restricted the prerogatives of the Holy See in favour of local or national churches of France or elsewhere.

Gaudete Sunday.—The third of Advent, so named from the first word of the Introit (Phil. iv.).

Gehenna.—A name for hell, from the valley of Hinnom near Jerusalem.

General Confession.—A confession of the whole life, or including several particular confessions necessary when previous ones have been wanting in the required integrity, sorrow, or resolution.

General of an Order. The Superior of the whole Order, usually elected in general Chapter for some fixed term.

Genuflection.—Bending of the knee. This is always done in passing before the tabernacle where the Blessed Sacrament is reserved. If the Blessed Sacrament is exposed the genuflection is made with both knees. It is frequently used by the priest in the Mass, and by all the faithful at the mention of the Incarnation in the Creed.

Gifts of the Holy Ghost.—These are seven:—Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, the Fear of the Lord (Is. xi. 2, 3).

Girdle.—A symbol of chastity, the cord with which the priest or cleric binds his alb. It should be of linen rather than silk, but may also be of wool. It is usually white, but may be of other colours to match the vestments.

Gloria in Excelsis.—"Glory be to God on high," said or sung in the Mass after the Kyrie Eleison. As it is a hymn of joy, it is omitted in Masses for the dead, and is only said when the day or season is festal.

Gloria Patri.—*See* DOXOLOGY.

Glorified Bodies.—The bodies of Christ and the Saints after the Resurrection. They have four special gifts, viz.: (1.) Impassibility or incapability of suffering (Apoc. xxi. 4); (2.) Brightness (Matt. xiii. 43, 1 Cor. xv. 41–43); (3.) Agility, or power of rapid motion; (4.) Subtility, becoming spiritualized (1 Cor. xv. 44). Thus Christ passed through the closed doors on Easter Day.

Glorious Mysteries of the Rosary.—(1.) The Resurrection. (2.) The Ascension. (3.) The Descent of the Holy Ghost. (4.) The Assumption B. V. M. (5.) The Coronation of B. V. M. and the glory of all the Saints.

God.—The Supreme Spirit, who alone exists of Himself, and is infinite in all perfections.

God's Acre.—An old English name for churchyard.

Golden Rose.—An ornament blessed by the Pope every year on Laetare Sunday, and sent to Catholic sovereigns or others of distinction.

Good Friday.—The day on which the Church commemorates the Passion of Christ. The clergy wear black vestments and prostrate themselves in silence before the stripped altar, the candles being unlighted. The Passion according to St. John is then sung in its entirety, followed by the adoration of the Cross; after which the priest receives a Host consecrated in the Mass of the previous day, and brought in procession from the sepulchre, as the Church abstains from celebrating Mass on this day, on which Christ was offered for our sins.

Good Shepherd, Sisters of the.—A Congregation for the reformation of fallen women, founded originally under the title of Our Lady of Charity by Père Eudes in 1642, placed under a generalate and made into a separate branch under the title of the Good Shepherd by the Ven. Mother M. de Ste. Euphrasie Pelletier in 1835.

Gospel, Liturgical use of.—The practice of reading the Gospel in Christian assemblies is prescribed in all liturgies and is mentioned by St. Justin Martyr. At High Mass it is sung by the deacon accompanied by two acolytes bearing lighted candles to signify that Christ is the light of souls. The faithful stand to hear the Gospel, in token of their alacrity to obey the words of Christ, and members of military orders stand with drawn swords, for the same reason.

Grace. A supernatural gift of God, freely bestowed upon us for our sanctification and salvation. We obtain it chiefly by prayer and the Sacraments. Graces that make pleasing (to God) are those which lead directly to the sanctification of the recipient; and these, when interior, are either habitual (otherwise sanctifying) or actual. Gratuitous graces are those which are given principally for the benefit of others, and the various kinds are enumerated in 1 Cor. xii.

Grace at Meals.—We pray for a blessing on the food we are about to eat, and we thank God after it, according to the example of Christ, and in obedience to the precept of St. Paul. "Whether you eat or drink . . . do all to the glory of God." (1 Cor. x. 31.)

Gradual.—Some verses of Scripture said or sung after the Epistle at Mass; the book containing the plain chant used at Mass throughout the year.

Gradual Psalms.—A title given to Psalms cxix.–cxxxiii.

Greek Church.—The so-called Orthodox, but in reality schismatic Church. It consists of those Christians who refuse to admit the supremacy of the Pope, and acknowledge (or have acknowledged) that of the Patriarch of Constantinople. It is also heretical by asserting the Procession of the Holy Ghost from the Father alone, not from the Father and the Son.

Gregorian Music.—Another name for plain chant, from the part which St. Gregory the Great (d. 604) took in improving and establishing it.

Gremial. A cloth, either of linen, or corresponding with the vestments of the day placed over the knees of the Bishop in many ceremonies.

Greyfriars.—A name for some Franciscans.

Guardian.—Head of a Franciscan convent.

Guardian Angels.—Angels divinely appointed to protect and guide each individual soul throughout life. (Feast 2nd October.)

H.

Habitual Grace.—*See* SANCTIFYING GRACE.

Hagiography.—Sacred writings: lives of saints.

Halo.—*See* AUREOLE.

Heart of Jesus, Sacred.—*See* SACRED HEART.

Heart of Mary, Most Pure.—An object of veneration (with hyperdulia), because united to the person of the Blessed Virgin, just as the Sacred Heart of Jesus is worshipped with latria because united to the Person of the Eternal Word; the physical heart in each case being taken as the natural symbol of charity and the inner life. The feast is kept in some places on the 4th Sunday after Pentecost; in others, on that after the Octave of the Assumption. The Confraternity of the Immaculate Heart for the conversion of sinners at Notre Dame des Victoires at Paris did much to spread this devotion.

Heaven.—The place where the good shall see, love, and enjoy God for ever in glory and happiness.

Hebdomadary.—A Canon or other who takes a weekly turn as officiant in choir.

Hell.—The prison where the fallen angels and lost souls are tormented eternally.

Heresy. The rejection of one or more revealed truths by one who has been baptized, and has professed the Christian religion.

Hermit.—From the Greek word for desert, one who leads a solitary or retired life.

Hierarchy.—The organization of ranks and orders in the Church.

Holiness.—A mark of the Church, because she teaches a holy doctrine, and is distinguished by the eminent holiness of so many thousands of her children. Also a personal title of the Supreme Pontiff.

Holy Child Jesus, Sisters of.—An institute founded about fifty years ago in England for teaching both the rich and the poor.

Holy Ghost.—The Third Person of the Blessed Trinity, who proceeds from the Father and the Son, and is equal to Them; for He is the same Lord and God as they are. *See* FRUITS, GIFTS.

Holy Ghost, Sins against the. 1. Presumption; 2. Despair; 3. Resisting the known truth; 4. Envy of another's spiritual good; 5. Obstinacy in sin; 6. Final impenitence.

Holy Places. Jerusalem and other places sanctified by our Lord's presence when on earth. A collection in support of the sanctuaries therein is made throughout the Church every Good Friday.

Holy Water. Water mixed with a little salt, and blessed by a priest. It is used to bless persons and things, and to drive away evil spirits.

Holy Week.—The week immediately preceding Easter, in which the Passion of Christ is commemorated. The chief ceremonies are: on Sunday, the Blessing of Palms; Tenebrae on Wednesday, Thursday and Friday evenings; On Holy Thursday, Mass, with Gloria and Procession to the Sepulchre, and the Mandatum, or washing the feet; on Good Friday, the Passion of St. John, the Adoration of the Cross, and Mass of the Presanctified; and on Holy Saturday, the Blessing of the Paschal Candle, Prophecies, Blessing of the Font, and Mass with alleluia. The organ and bells are silent from the Gloria on Thursday until that on Saturday.

Hope.—A supernatural gift of God, by which we firmly trust that God will give us eternal life, and all the means necessary to obtain it, if we do what He requires of

us. We must hope in God because He is infinitely good, infinitely powerful, and faithful to His promises.

Hosanna.—A Hebrew word taken from Ps. cxvii. 25, meaning, "O Lord, save, we pray." It was with this joyful acclamation that the Jews met our Lord as He entered Jerusalem on Palm Sunday. *H. in excelsis* (H. in the highest) forms part of the Sanctus in the Mass.

Hospitallers of St. John of God.—An Order founded by St. John of God at Granada in 1540, for the aid of the sick and infirm.

Host.—1. The bread (unleavened) which is offered and consecrated at Mass; 2. Christ present under the appearance of bread after the consecration.

Hyperdulia.—*See* DULIA.

Hypostatic Union.—The union of Christ's body and soul with the Person (or hypostasis) of God the Son.

I.

Iconoclast.—A breaker of images. The false doctrine that the use of images is unlawful in church was especially prevalent in the eighth and ninth centuries, but is a tenet of many heretical sects.

Idolatry.—Setting up anything directly in the place of God.

Ignorance.—The lack of due knowledge. There may be ignorance of the law (juris), *e.g.*, if a man did not know that the marriage of third cousins was invalid, or as to fact (facti), *e.g.*, if a man knowing of the impediment married his third cousin, not knowing that she was related. In either case, ignorance may be *vincible*, such as could and ought to be overcome by care and enquiry. It is *crass* if the negligence to enquire is great, and *affected* if a man expressly avoids knowing, that he may do wrong more freely. *Invincible* ignorance is that which could not be overcome by reasonable diligence, such as a prudent person would use in a matter of moment. It is only when in invincible ignorance that those who remain outside the Church can be saved.

Images.—Of Christ, the B. V. M., and the Saints: the Church teaches that they ought to be had and retained, and that due honour and veneration is to be given to them.

Immaculate Conception.—The privilege of the Blessed Virgin who, through the merits of her Divine Son, was conceived without the least guilt or stain of original sin.

Immortal.—That which can never die.

Immunity.—The right to freedom from secular interference which the Church possesses as to places, persons and property. It was in defence of this that St. Thomas of Canterbury was martyred.

Impediments to Marriage.—Circumstances which, from the nature of the case, or by the law of God or the Church, prevent people being married lawfully, or prevent their being married at all. Those are called *impedient* which make a marriage unlawful and sinful to contract, and those *diriment* which prevent a marriage altogether, making it null if attempted, such as consanguinity, affinity, spiritual relationship, holy orders, previous marriage during the life of the other party (which no civil court of divorce can undo), difference of religion, *i.e.*, with an unbaptized person, etc. It is to discover if any impediment exists that banns are published. The Church has power to dispense in some impediments.

Imposition of Hands.—An action denoting from the earliest times the conferring of blessing and grace; an essential part of Confirmation and Holy Order.

Improperia.—Verses expressing the reproaches of Christ to the Jewish people, which are sung during the Adoration of the Cross on Good Friday.

Incarnation.—God the Son taking to Himself the nature of man; "the Word was made flesh."

Incense.—Used in many ceremonies of the Church. It signifies the zeal with which the faithful should be consumed, the good odour of Christian virtue, the ascent of prayer to God. It was one of the gifts offered to Christ by the Magi.

Index.—A list of books of which the reading is prohibited by the Holy See.

Indulgence.—A remission granted by the Church of the temporal punishment which often remains due to sin after its guilt has been forgiven. By a *partial* indulgence, part of the temporal punishment of sin is remitted; by a *plenary* indulgence, the whole is remitted to persons rightly disposed.

Indult.—A license granted by the Pope authorizing an exception from the common law of the Church. The Lenten Indult is a familiar example.

Infallibility, Papal.—That the Pope cannot err when he speaks *ex cathedrâ*, *i.e.*, when, speaking as Shepherd and Teacher of all Christians, he defines a doctrine, concerning faith or morals, to be held by the whole Church.

Infused Virtues.—Certain good dispositions given us, together with sanctifying grace

at our justification; thus Faith, Hope, and Charity, and moral virtues, are infused or poured into our souls at baptism.

Infusion. Baptism is now generally given by infusion, *i.e.*, pouring water on the head, not by immersion.

In petto, Cardinals. Those appointed by the Pope in consistory, their names not being disclosed, but kept secret in his breast until a later time.

Inquisition.—A tribunal for the discovery and prevention of heresy, instituted by the Holy See in the thirteenth century, and generally administered by the Order of St. Dominic. Since Sixtus V., the chief authority is vested in a Congregation of twelve Cardinals, over which the Pope himself presides, and whose decisions have an especial authority. It is also called the Holy Office. The Roman Inquisition must not be confounded with the Spanish, which was more secular and political in character.

Inspiration of Scripture. A supernatural impulse by which God directed the authors of the canonical books to write down certain matter predetermined by Him. The sacred writers are described as inspired because God *breathed into* them, or suggested the thoughts which they wrote down (*cf.* Job xxii. 8 and 2 Tim. iii. 16).

Institute B. V. M. (Dames Anglaises), the only Religious Order of purely English origin instituted since the Reformation. Founded by Mary Ward (formerly a Poor Clare) early in the seventeenth century.

Intention.—An *actual* intention is one existing and adverted to at the moment; a *virtual* intention is one which is existing, and really causing the action, although not adverted to. An *habitual* intention is a past one not retracted, but not morally influencing the action, or else simply the facility of doing anything, contracted by frequent practice, such as may be found in those who are asleep or intoxicated.

Interdict. An ecclesiastical censure by which persons are debarred from the use of certain sacraments, from all the divine offices, and from Christian burial. Interdicts are local or personal, or may strike both place and persons, *e.g.*, a province and its inhabitants.

Internuncio.—A Papal Envoy to a minor court.

Interstices. The intervals required between the reception of the various Orders of the Church.

Introit. Meaning entrance, a word applied to the anthem and psalm recited by the priest on ascending the altar at the beginning of Mass.

Invention of the Cross.—*See* CROSS.

Irregularity. An impediment disabling those who incur it from receiving or exercising the Orders of the Church.

Itinerary. A form of prayer given in the Breviary to be used when setting out on a journey.

J.

Jansenism.—A heresy which spread in the seventeenth century, regarding the relation of grace to free will; afterwards associated with extreme rigorism as to spiritual matters, under pretext of restoring the ancient discipline of the Church.

Jesuits.—Members of the Society of Jesus, instituted by St. Ignatius Loyola in 1534–40.

Jesus Christ.—God the Son made man for us. He is truly and was always God, having one and the same nature with God the Father from all eternity: He is truly man from the time of His Incarnation, having a body and soul like ours. Thus there are two natures in Jesus Christ, the nature of God and the nature of man; but there is only one Person, which is the Person of God the Son. The name of Jesus (Feast second Sunday after Epiphany) means Saviour.

Josephites.—A teaching Institute founded in 1817 in Belgium for the education of the commercial and industrial classes.

Joseph, Sisters of St.—A congregation begun at Autun early in the nineteenth century, and confirmed in 1854.

Joyful Mysteries of the Rosary.—1. The Annunciation; 2. The Visitation; 3. The Nativity; 4. The Presentation; 5. The Finding in the Temple.

Joys of Mary.—1. The Annunciation; 2. The Visitation; 3. The Nativity; 4. The Epiphany; 5. The Finding in the Temple; 6. The Resurrection; 7. The Ascension. St. Thomas of Canterbury used to recite seven Aves daily in honour of them.

Jubilee.—A solemn plenary indulgence with additional privileges; a celebration at the twenty-fifth or fiftieth year. (*cf.* Levit. xxv. 10–16.)

Judgment, General.—The judgment of all mankind when Christ comes again at the last day.

Judgment, Particular.—The judgment of everyone at death, as well as at the Last Day: "It is appointed unto men once to die, and after this the judgment" (Heb. ix. 27).

Jurisdiction.—Power over the mystical Body of Christ, which includes a right of governing the faithful at large and judging the individual conscience before God.

Besides the power of Order which Christ gave His Apostles—that is, besides making them bishops and priests, by giving them power to offer sacrifice and forgive sins—He gave them what is called a mission or jurisdiction (St. John xx. 21, Rom. x. 14, 15). This jurisdiction they did not transmit; bishops now receive their jurisdiction through the Bishop of Rome, successor of St. Peter. A confessor must have jurisdiction given to him before he can act validly; absolution given by a priest without jurisdiction is void, except at the hour of death.

Justice.—A cardinal virtue; consisting in a constant and enduring will to give to each one what is due to him. The word is sometimes used in Scripture for uprightness in general.

Justification.—Not only the remission of sin, but the sanctifying and renewing of the interior man by the voluntary reception of grace and gifts, whence a man, from being unjust and an enemy, becomes just and a friend of God, that he may be heir according to the hope of life everlasting (Tit. iii. 7)

K.

Keys, Power of the.—The power of binding and loosing given by Christ to St. Peter (Matt. xvi. 18–19), and through him and his successors to the bishops and priests of the Church.

Kyrie Eleison.—Lord have mercy upon us; the original Greek, which is still retained in the prayers of the Church.

L.

Lacticinia.—Food made with milk or other cognate substances, for the use of which leave is given on certain fasting days.

Laetare Sunday.—The fourth of Lent, named from the first word of the Introit (Is. lxvi.).

Lamps.—Not only used for light, but burnt as a mark of honour before the altar or a statue or picture, and of obligation before the Blessed Sacrament. They must contain oil of olives.

Language of the Church.—Mass is not said in any language still spoken. Latin, Coptic, Ethiopic are dead languages; the Greek, Syriac, Armenian, and Slavonic, used in the Liturgy, are different from the modern tongues of the same name.

Last Blessing.—The plenary indulgence given by those who have apostolic faculty to the faithful at the hour of death.

Last Things.—The four to be ever remembered are Death, Judgment, Hell, and Heaven.

Lateran, Basilica of St. John.—The chief or Cathedral church of Rome, founded by Constantine. Over the entrance is the inscription, "The Mother and Head of all the Churches of the City and the World." Five General Councils have been held at the Lateran.

Latria.—(From a Greek word meaning absolute submission), the honour and worship due to God alone.

Lauds.—*See* OFFICE.

Laura.—An aggregation of separate cells tenanted by the early monks of the desert an intermediate stage between eremitical and monastic life.

Lavabo.—The washing of the priest's hands in the Mass (Ps. xxv. 1); a term also applied to the dish, cloth, or place used for washing hands.

Lay Brothers.—Those members of a religious community who do not receive Holy Orders.

Lazarists.—Another name for Vincentians, from the college of St. Lazare at Paris.

Lection.—Synonymous with lesson.

Lector.—One of the Minor Orders, conferring the office of reading the lessons in church.

Legate.—An ecclesiastic representing the Holy See and armed with its authority.

Lent.—The forty days' fast before Easter, beginning on Ash-Wednesday.

Libera.—The last Responsory in solemn Matins for the dead, also said or sung at funerals.

Light of Glory.—*See* BEATIFIC VISION.

Limbo.—1. A place of rest where the souls of the just who died before Christ were detained, because none could go up to heaven before our Saviour. 2. A place where unbaptized infants and any others, who die in original but not actual sin, spend their eternity in natural happiness, but without the vision of God.

Litany.—A form of united prayer by alternate sentences. Three forms are commonly used in public worship: 1. The Litany of the Saints; 2. Litany of the Blessed Virgin (otherwise the Litany of Loreto); 3. The Litany of the Holy Name of Jesus.

Liturgical Books.—The chief are the Missal, Breviary, Ritual, Pontifical, Ceremonial of Bishops, and Martyrology. The Gradual, Antiphonary and Hymnary contain the necessary plain chant.

Liturgy.—The rites in the Western and Eastern Church for the celebration of the Holy Eucharist; (more generally) all forms of public worship approved by the Church.

Loreto.—A town near Ancona in Italy, to which the Holy House of Nazareth was transported by the ministry of angels in 1294.

Lourdes.—A town on the French side of the Pyrenees, much frequented as a pilgrimage since the apparitions of B. V. M. in 1858 to Bernadette Soubirous in a grotto by the riverside.

Lutherans. Followers of Luther, whose most distinctive tenet was justification by faith only, without good works. The Catholic faith on this point was fully defined by the Council of Trent.

M.

Magnificat. The Canticle of the Blessed Virgin Mary (Luke i.) said or sung at Vespers.

Malta, Knights of.—A Military Religious Order founded in 1118 at Jerusalem for the reception and care of pilgrims; called also Hospitallers or Knights of St. John of Jerusalem. The Island of Malta was given to them by the Emperor Charles V. in 1530, but was taken from them by Buonaparte in 1799.

Manichees.—Heretics named after Manes, who, with other false doctrines, adopted the ancient Persian belief in two supreme beings, one good, the other evil, the material world being made by the latter. This heresy frequently reappeared under different forms or names. St. Augustine followed it before his conversion.

Maniple.—One of the vestments worn at Mass by the priest and sacred ministers; it is placed upon the left arm of a sub-deacon at his ordination.

Mantelletta.—A short cloak without sleeves, worn by prelates. A longer one called mantellone is worn by prelates of an inferior rank.

Marists.—A Congregation founded by Father Colin at Lyons and approved by Gregory XVI. in 1836 under the name of "Society of Mary," specially zealous in missionary countries. There are Marist Sisters who perform good works in a similar spirit; also Marist brothers employed in teaching.

Marks of the Church.—The Church has four marks by which we may know her: she is One; she is Holy; she is Catholic; she is Apostolic.

Maronites.—A number of monasteries and a Catholic population in the Lebanon, having a special rite.

Marriage.—*See* MATRIMONY.

Marriage, Mixed.—A marriage between a Catholic and one who, though baptized, does not profess the Catholic faith. The Church has always forbidden mixed marriages, and considered them unlawful and pernicious; but she sometimes permits them, by granting a dispensation, for very grave reasons and under special conditions.

Martyr.—From the Greek for a witness; one who voluntarily endures death for the faith, or for some other virtue relating to God.

Martyrology. A catalogue of Martyrs and other Saints, arranged according to the calendar, with short notices of each.

Mary.—The name of the Virgin Mother of God (Feast in September).

Mass.—The Sacrifice of the Body and Blood of Jesus Christ, really present on the altar under the appearances of bread and wine, and offered to God for the living and the dead. It is one and the same Sacrifice with that of the Cross, inasmuch as Christ, who offered Himself a bleeding Victim on the Cross to His Heavenly Father, continues to offer Himself in an unbloody manner on the altar, through the ministry of His priests.

Mass, Ends of. The Sacrifice of the Mass is offered for four ends: first, to give supreme honour and glory to God; secondly, to thank Him for all His benefits; thirdly, to obtain pardon for our sins; and fourthly, to obtain all other graces and blessings through Jesus Christ.

Mass, High or Solemn. With incense, music, deacon, and sub-deacon, etc.

Mass, Low.—Without music, the priest saying and not singing the Mass throughout. If the Mass is sung, but without deacon and sub-deacon, it is called Missa Cantata.

Master of Ceremonies. The ecclesiastic entrusted with the direction of them, whom all are bound to obey.

Matins.—*See* OFFICE.

Matrimony.—The Sacrament which sanctifies the contract of a Christian marriage, and gives a special grace to those who receive it worthily.

Medal, Miraculous. Medal struck in obedience to a revelation made by the Blessed Virgin to a Sister of Charity, which earned the title of miraculous from the striking graces obtained through its means.

Meditation.—A form of mental prayer. The memory proposes a truth, the understanding considers it, and the will forms practical resolutions.

Melchites.—From a dogmatic and liturgical point of view these are simply Greeks living in Egypt or Syria. *See* UNITED GREEKS. The united Melchites retain the liturgies of St. Chrysostom and St. Basil. They returned to the unity of the Church under the Greek Patriarch of Antioch in 1686.

Mellifluous Doctor.—St. Bernard (1153).

Memento.—The remembrance of the living or of the dead, which is made in the Mass.

Mendicant Orders.—Religious, who, by their rule, live entirely upon alms. In many cases, however, the rules have been subsequently mitigated in this respect.

Menology.—From the Greek word for a month, a calendar containing the names of saints; equivalent to Martyrology.

Mental Prayer.—That which is made by the mind without any utterance of words.

Mental Reservation.—The use of words in a sense which they will not bear without the help of some secret limitation or addition; if not *purely* mental (with no circumstance that may indicate its being used) it is lawful for a grave reason.

Mercy, Order of Our Lady of (De Mercede).—An Order (first military, and afterwards religious), for the redemption of captives, founded in 1223 by St. Peter Nolasco and James I., King of Arragon, together with St. Raymund of Pennafort, their confessor. Our Lady having appeared to each of these in distinct visions the same night.

Mercy, Sisters of.—A Congregation founded in Dublin, in 1827, by Catherine McAuley, for carrying on all works of mercy, spiritual and corporal. Each convent is independent of every other, and is under the control of the bishop of the diocese.

Merit.—The proportion which exists between an action and its reward. To merit supernatural reward an action must be performed for God, done freely, and in a state of grace, and there must be a promise on the part of God, without which we have no claim on Him.

Metropolitan.—An archbishop who has suffragan bishops.

Millennium.—A supposed reign of Christ with His saints upon earth for a thousand years before the end of the world. Belief in this, arising from a misinterpretation of Apoc. xx., was widely spread in early times.

Minims, Order of.—An austere Order of mendicant Friars, founded in the fifteenth century by St. Francis of Paula. He called them Minims (*i.e.*, the least), to humble them even below the Franciscans, who call themselves Friars Minor.

Minister.—One who serves at the Altar, especially at Mass.

Minister (of a Sacrament).—One who has the power of validly administering a sacrament. The minister must use the correct matter and form, and have an actual or virtual intention of performing the sacrament, or at least of doing what the Catholic Church does in it. For him to act lawfully, faith and a state of grace are also required, but the absence of these does not affect the validity. A priest is the ordinary minister of Baptism, Holy Eucharist, Penance and Extreme Unction, a bishop of Confirmation and Holy Order. In Matrimony, the contracting parties themselves are ministers as well as subjects, the parish priest being present as the appointed witness on behalf of the Church.

Ministers of the Sick.—A religious Order founded by St. Camillus of Lellis, in 1586, for tending the sick and dying.

Minor, Order of Friars.—The title of the Franciscans.

Miracle.—An effect above human or natural power.

Missal.—The liturgical book containing the Ordinary and Proper of Masses according to the Calendar.

Mission.—A course of sermons and exercises on the Eternal Truths, corresponding to the retreats of private individuals. The district placed under the charge of a priest is called a mission in England, no real parishes being constituted.

Mission (of a Divine Person).—The Procession of one Person from another with a temporal effect, visible or invisible (John v. 40, and xvi. 7; Gal. iv. 4-6, etc.).

Missions, Pious Society of the.—Founded in Rome by the Ven. Vincent Pallotti, in 1835.

Mitre.—Head-dress worn by bishops, abbots, and some others.

Monastery.—A dwelling where men or women lead a coenobitic life under rule and vows. St. Pachomius, who built monasteries in the Thebaid in 315, is regarded as their originator.

Monk.—One who leaves the world to practise the counsels of perfection in a monastic order. St. Antony the Great was the first to gather disciples round him to be trained in virtue.

Monothelites.—Heretics who held that Christ had only one will. It was defined at the sixth General Council (at Constantinople) that Christ "has two natural wills, without division, change, partition, confusion, not contrary to each other, but the human will following and subject to the divine."

Monstrance.—The vessel in which the Blessed Sacrament is placed for Exposition or Benediction.

Month of Mary.—May, which is specially set apart for devotion to Our Lady.
Month's Mind.—Special prayers and Mass offered for the dead on the thirtieth day.
Moral Theology.—*See* THEOLOGY.
Morganatic Marriage.—Marriage of a prince with a woman of inferior condition, which does not raise her to his own rank. It gives legitimacy, though not right of succession, to his children.
Mortal Sin.—A grievous offence against God. It is called mortal sin because it kills the soul and deserves hell.
Motet.—A piece of church music of moderate length, adapted to Latin words. The term was originally confined to those intended to be sung during the Offertory of the Mass.
Mother of God.—The Blessed Virgin Mary, because Jesus Christ her Son, who was born of her as man, is not only man, but is also truly God. She is our mother also, because, being the brethren of Jesus, we are the children of Mary.
Mozetta.—A cape with hood, worn by prelates and other privileged persons.
Mundatory.—A linen cloth used to purify the chalice at Mass, and for similar purposes.
Mystery.—A truth which is above reason, but revealed by God
Mystical Theology.—*See* THEOLOGY.

N.

Nativity, Feast of the.—Christmas Day, 25th December:—of B.V.M. September 8th.
Nazareth, Sisters of.—They depend on alms collected daily, and provide a permanent home for aged and infirm poor, and orphan and incurable children.
Neophyte (newly grown).—Term applied in the primitive Church to converts newly baptized.
Nestorians.—Heretics who hold that there are two persons as well as two natures in Christ. Nestorius was condemned by the General Council of Ephesus in 431, which defined that Mary is the Mother of God.
Nimbus.—A circular halo or glory depicted over the head of Christ or the Saints.
Nocturn.—Part of Matins in the Divine Office.
None.—*See* OFFICE.
Notre Dame, Sisters of.—Founded at Amiens in 1797, and subsequently transferred to Namur, by the Ven. Julie Billiart, for the instruction of children, principally of the poor.
Novena.—A nine days' prayer, made in preparation for a feast, or at other times, after the example of the Apostles before Pentecost.
Novice.—A member of a religious community who is undergoing the probation required before final and complete entry or profession.
Nun.—A member of a religious Order of women.
Nunc Dimittis.—The Canticle of Simeon (Luke ii.), a part of Compline.
Nuncio.—A Papal Envoy, corresponding to the ambassador of a secular State.

O.

Oath.—Calling God to witness the truth of what we assert, or to our sincerity in what we promise.
Obedience.—(1) A moral virtue; (2) One of the vows taken in religious Orders; (3) Voluntary, an Evangelical counsel.
Oblates of Mary Immaculate.—A society of priests founded by Charles de Mazenod, afterwards Bishop of Marseilles, to undertake missions, etc. There are also Sisters under the title of the Immaculate Conception.
Oblates of St. Charles.—Congregation of secular priests who "offer" themselves to the bishop for any work in his diocese. Founded by St. Charles Borromeo in 1578.
Obligation, Holidays of.—Days on which we are bound to hear Mass and rest from servile works. Besides Sundays, those observed in England are: Christmas Day, the Circumcision, the Epiphany, the Ascension, Corpus Christi, SS. Peter and Paul, the Assumption of our Lady, and All Saints. Also in Scotland St. Andrew; and in Ireland, St. Patrick and the Annunciation.
Occasion of Sin.—Any external circumstance in which we are led to commit sin.
Octave.—The continued celebration of a feast until the eighth or octave day.
Offertory. The offering of the elements in the Mass after the Gospel; hence become the general name for voluntary offerings of the faithful in church.
Office, Divine.—A form of prayer consisting of psalms, lessons, hymns, etc., used by all the clergy and by religious of both sexes. This office is divided into several parts,

called the seven Canonical Hours, viz.: Matins, or Nocturnal Office, to which are annexed the Lauds, or morning praises of God; the first, third, sixth and ninth hours of prayer called, Prime, Tierce, Sext and None; Vespers, or even-song: and Compline.

Office of B.V.M., Little.—A short office in honour of the Mother of God, following the order of the Canonical Hours. It is given a place in the Breviary and is daily recited in many religious communities and by others of the faithful.

Oils, Holy.—Olive oil solemnly blessed by the Bishop on Thursday in Holy Week. There are three kinds, viz.: 1. Oil of Catechumens, used in the ceremonies before Baptism. 2. Oil of the sick, used in Extreme Unction. 3. Chrism, or oil mixed with balm, used in Baptism, Confirmation, Holy Orders, and other consecrations and blessings.

Old Catholics.—Heretics taking this name, who deny the Catholic faith regarding the primacy and infallibility of the Roman Pontiff, defined by the General Vatican Council in 1870. They have also manifested their contumacy by holding communion with other false sects.

Oratory.—A place adapted for prayer.

Oratory, Congregation of the.—A Congregation of secular priests, founded by St. Philip Neri at Rome in the sixteenth century; introduced into England in 1848.

Order, Holy.—The Sacrament by which Bishops, priests, and other ministers of the Church are ordained, and receive power and grace to perform their sacred duties. There are seven Orders which are received in succession: Ostiarius or doorkeeper, Exorcist, Lector, Acolyte, Sub-deacon, Deacon, Priest. The first four are called Minor Orders, and the three last Holy Orders. A Bishop possesses the fulness of the priesthood, that is, he has not a part, but the whole of that power of Order which our Lord gave to His Apostles, having the power of conferring the Holy Ghost by the imposition of hands, and so continuing the Church's hierarchy.

Orders, Religious.—Societies of men or women united in the desire to renounce the world, and lead a perfect life. They are bound by vows to the observance of the Evangelical counsels, as well as to live according to certain rules. Some orders (contemplative) are entirely devoted to retirement and prayer, others (active) unite with these missionary or other good works.

Ordinary.—A name given to the Bishop of a diocese, because he has ordinary (not delegated) jurisdiction and right to perform all ecclesiastical functions in his diocese.

Ordo Divini Officii.—The calendar of divine offices for the use of the clergy.

Original Sin.—That guilt and stain of sin which we inherit from Adam, who was the origin and head of all mankind.

Ostiarius or **Doorkeeper.**—One of the Minor Orders.

P

Palla.—A small linen cloth used to cover the chalice; originally part of the corporal.

Pallium.—A band of white wool with four purple crosses worked on it, worn on the shoulders. Every year on the feast of St. Agnes, two lambs are brought by the apostolic sub-deacons into the church of St. Agnes at Rome, while the Agnus Dei is being sung. They are presented at the altar and received by two Canons of the Lateran who place them in the care of the nuns of St. Frances of Rome at Torre de' Specchj, who make the palliums from their wool. These are laid by the sub-deacons on the tomb of St. Peter, where they remain all night. The pallium is worn by the Pope, and sent by him to patriarchs, primates, and archbishops, in token that they possess the fulness of the episcopal office.

Palm.—The emblem of martyrdom, and also in general of heavenly reward (Apoc. vii. 9).

Palms, Blessed.—On Palm Sunday palm and olive branches are blessed, and borne in the hands of the faithful in remembrance of the triumphal entry of Christ into Jerusalem.

Paraclete.—A name of the Holy Spirit, rendered advocate by some, by others comforter.

Parasceve. Preparation, the day before the Sabbath; retained as a name for Good Friday in the Liturgy.

Paschal Candle. A large candle solemnly blessed and lighted on Holy Saturday, remaining till Ascension Day at the gospel side of the altar; a symbol of the fiery pillar which led the Israelites from Egypt, and of Christ, our never failing light.

Paschal Precept. The fourth commandment of the Church, "To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts."

Paschal Time.—From Easter Day to the end of the Octave of Pentecost.

Passion. The sufferings of Christ. The narrative of the same in the Gospels sung with special solemnity in Holy Week

Passion Music.—A solemn plain chant melody, of early but uncertain date. The text is divided between three "Deacons of the Passion;" one of whom sings the words spoken by Christ, another the narrative of the Evangelist, and the third the utterances of the Apostles and others. The exclamations of the crowd, however, are more generally sung by the choir.

Passion Sunday.—The fifth Sunday of Lent. Crucifixes and images are veiled, and the Gloria Patri omitted at Mass.

Passion-Tide.—The season from Passion Sunday to Holy Saturday.

Passionists.—A Congregation of Discalced Clerks, founded by St. Paul of the Cross in the eighteenth century; introduced into England in 1842.

Pastoral Staff.—*See* CROSIER.

Paten.—A plate used to receive the Host at Mass.

Paternoster.—The Our Father, or the Lord's Prayer.

Patriarch.—The highest grade in the hierarchy. After the supreme Pontiff, there are four great patriarchates: Alexandria, Antioch, Constantinople, and Jerusalem. There are three minor patriarchs, in Spain (of the Indies), of Lisbon, and of Venice.

Patron Saints.—Those whose name has been received at Baptism or Confirmation, or who have been chosen as the object of special devotion. There are also Patron Saints of cities and countries; these cannot be chosen by the clergy alone, but the choice requires the consent of the people given by the secret suffrages of their representatives, especially convoked for the purpose.

Pax.—The kiss of peace in the Mass: an instrument used for the same purpose.

Pectoral Cross.—A small cross of precious metal (sometimes adorned by jewels), worn on the breast by Bishops and Abbots as a mark of their office. Canons have sometimes the privilege of wearing it.

Pelagians. Early heretics, who denied original sin and the absolute necessity of divine grace; their doctrines, however, varied at different periods.

Pelican. An emblem of Christ in the Blessed Sacrament, from the ancient idea that a pelican fed her young with the blood from her own breast.

Penance, Sacrament of.—The Sacrament by which the sins we have committed after baptism are forgiven. This forgiveness is conveyed to our soul by the priest's absolution, joined with contrition, confession and satisfaction. A priest, however, (except at the hour of death) cannot absolve unless he has been approved and received jurisdiction, faculties being given him.

Penitential Psalms.—A name given to Psalms 6, 31, 37, 50, 101, 129, 142, which express sorrow for sin and desire for pardon.

Pentateuch.—The first five books of the Old Testament, attributed to Moses.

Pentecost.—Feast kept on the seventh Sunday after Easter, to commemorate the Descent of the Holy Ghost upon the Apostles at Jerusalem. The name is taken from the Jewish feast, when first fruits were offered and the giving of the law celebrated, which took place fifty days after the pasch, and passage of the Red Sea.

Perseverance, Final.—The special gift in virtue of which a man remains in a state of grace in the moment of death.

Person.—The substance individually complete of an intellectual nature.

Peter's Pence. Originally an annual tax of one penny for every house in England, paid to the Holy See; now a general term for collections made for the support of the Holy Father.

Physician, Duty of.—He is bound by his state to urge the duty of confession upon the sick whom he attends in any serious illness.

Pietà.—Representation of Our Lady with the Body of Christ taken down from the Cross.

Pontifical.—Relating to bishops; a book containing the ritual of Episcopal ceremonies.

Pontificalia.—The ornaments which a high dignitary of the church uses in officiating pontifically: they are 1. buskins, sandals, gloves, dalmatic, tunicle, ring, pectoral cross, mitre (white, gold, or precious); 2. cross, throne, faldstool, gremial, ewer, candle, canon.

Poor Clares.—The second Order of the Franciscans, founded by St. Clare at Assisi in 1224, an austere order of nuns. *See* COLETTINES.

Poor, Little Sisters of the.—This society was founded in 1840 in France for the support and relief of the aged and infirm poor, who are chiefly maintained by the Sisters begging from door to door.

Pope.—A word signifying father, applied to the Bishop of Rome who is the Vicar of Christ, and visible head of the Church on earth, because he is the successor of St. Peter. *See* INFALLIBILITY.

Portiuncula.—A little church near Assisi repaired by St. Francis. The Indulgence known by this name on the 2nd of August was granted to this church at the request of the Saint and afterwards extended to other Franciscan churches.

Positive Theology.—*See* THEOLOGY.

Possession, Diabolical.—A state in which an evil spirit, by God's permission, inhabits the body. When the devil attacks a man in a somewhat similar manner from without, it is called obsession.

Prayer.—The raising up of the mind and heart to God by thinking of Him, by adoring, praising, and thanking Him; and by begging of Him all blessings for soul and body.

Preachers, Order of.—The official title of the Dominicans given them by Innocent III.

Predella.—The plane immediately in front of the altar.

Predestination.—The decree of God from the beginning to give to His elect eternal glory, and the means to obtain it.

Precious Blood.—The Blood of Christ, so called because it is the price by which we were ransomed. (Feast on the first Sunday in July.)

Preface of the Mass.—The introduction to the Canon, terminating with the Sanctus. It varies with the season or feast.

Prelate.—One who is *preferred* above others in honour or jurisdiction.

Premonstratensians.—An order of regular canons founded by St. Norbert in 1119 also called Norbertines, and in England formerly White Canons.

Presbytery.—Dwelling of a priest or presbyter.

Prescription.—The acquisition of an object or a right on the strength of a long undisturbed possession.

Presentation.—1. The fourth joyful mystery of the Rosary, commemorating the Presentation of Christ in the Temple forty days after His Nativity. 2. Feast (November 21st), when the Presentation of our Lady in the Temple at the age of three years is celebrated. There is an Order bearing this latter title (founded 1777 in Ireland) for the Christian education of the poor as well as the rich.

Presumption.—A foolish expectation of salvation without making use of the necessary means to obtain it.

Priest.—One ordained to participate in a special manner in the ministry and priesthood of our Lord. It is the office of a priest "to offer, bless, rule, preach, baptize." The matter and form of ordination to the priesthood are:—1. the imposition of hands by the Bishop, with the words which follow; also probably: 2. the delivery of the chalice with wine and the paten and host with these words: "Receive the power of offering sacrifice to God for the living and the dead in the name of the Lord"; and 3. a second imposition of hands with the words, "Receive the Holy Ghost: whose sins thou shalt forgive shall be forgiven them; and whose sins thou shalt retain, shall be retained."

Prime.—*See* OFFICE.

Prior, Prioress.—The title of a superior of a religious house in most Orders.

Privileged Altar.—An altar with a plenary indulgence for one soul in Purgatory attached to all Masses said there for the dead. Sometimes the privilege is personal to the priest.

Processions.—In use for triumph or supplication in nearly all nations, even before Christ. Besides those in Holy Week, the chief public penitential ones are on the Feast of St. Mark (25th April) and the Rogation days. The feast of Corpus Christi, above others, is celebrated by festal processions of the Blessed Sacrament. Because of the present afflictions of the Church, processions of the Rosary are ordered during the month of October.

Profession, Religious.—Taking vows in an Order or Congregation after previous probation and noviciate.

Propaganda.—The Sacred Congregation of Cardinals and others *de propagandâ fide*, entrusted with the interests of the Church in missionary countries. Also a college under the direction of the same.

Propagation of the Faith, Association of.—An association of seculars founded about 1819–22 by Pauline Jaricot in Lyons, but now spread throughout the entire world. The contributions of the members (one halfpenny per week) form the chief support of Catholic missions to the heathen.

Propositions, Condemned.—Sentences extracted from the writings of an author which are dangerous to the faithful, and are therefore publicly condemned by the Holy See, and noted as temerarious, erroneous, heretical, etc., as the case may be.

Protomartyr.—The first Martyr, St. Stephen; of England, St. Alban.

Protonotary.—One of the first Notaries of the Apostolic See, successors of those who in the early ages recorded the Acts of the Martyrs.

Province.—1. The territory in which the bishops are suffragans of one archbishop or metropolitan. 2. (In religious orders) that in which the members are under one provincial superior.

Provincial. (Of an Order) a Superior appointed to have authority within the limit of a certain province.

Provost.—The head of a collegiate or religious body; the chief dignitary of many cathedral chapters, as in England now (in other chapters the head is called Dean or Archdeacon).

Prudence.—A cardinal virtue; by which is determined what should be done, and what avoided.

Purgatory.—A place where souls suffer for a time after death, if they depart this life in venial sin, or if they have not fully paid the debt of temporal punishment due to those sins, the guilt of which has been forgiven.

Pyx.—A vessel in which the Blessed Sacrament is reserved.

Q.

Quarant' Ore.—*See* FORTY HOURS.

Quasi-Domicile.—Residence in a place with the intention of remaining there a considerable time, though not permanently; this causes any one acquiring it to be subject to the laws, and entitled to the privileges of the locality.

Quinquagesima Sunday.—The Sunday immediately before Lent, of which the first Sunday is called "in Quadragesima."

R.

Reception into the Church.—The reconciliation of converts who have probably been baptized; consisting generally in a profession of faith, conditional baptism, and general confession.

Redeemer.—A title of Christ, because His Precious Blood is the price by which we were ransomed.

Redemptorists.—The Congregation of the Most Holy Redeemer, founded by St. Alphonsus Liguori in 1732.

Refectory.—The place set apart for meals in religious houses.

Regina Coeli.—The antiphon of the B. V. M. for paschal time; also used in place of the Angelus morning, noon, and evening during that season.

Regulars.—Those bound by the three vows of religion, and observing a common rule (*regula*) of life, according to the Order or Congregation to which they belong.

Relics.—The dead bodies or bones of holy persons, as also other things which have belonged to them in their mortal life. A more than ordinary veneration is due to the wood of the Cross, and other instruments of Christ's Passion.

Religion, Virtue of.—By which we give to God that honour which is due to Him, and that, not only inwardly in our mind, but externally in our words, deeds, and gestures.

Reliquary.—A case for relics which, when placed therein, must be securely sealed and authenticated by competent authority before being exposed for veneration.

Reproaches.—*See* IMPROPERIA.

Requiem.—Mass or Office for the Dead.

Rescript.—The answer to a petition, given in writing by a prince.

Reserved Case.—A sin, the absolution from which is reserved to the Bishop, or to the Holy See.

Restitution.—To restore ill-gotten goods, without which the sin of taking or possessing them will not be forgiven; or to restore the good name of another who has been injured by speaking ill of him.

Resurrection of Christ.—The Soul of our Lord, which had been in Limbo since He died, was united again to His sacred Body, and Christ rose from the dead, immortal and impassible.

Retreat.—Retirement from worldly intercourse for a time spent in silence and spiritual exercises. The ordinary duration is three to ten days.

Ring, Episcopal.—This is given to a bishop at his consecration as a mark of dignity and also as a seal and token of fidelity to the Church, which is the spouse of God. Bishops generally wear a ring with an amethyst, Cardinals with a sapphire, the Pope with a ruby; but this is a matter of custom rather than rule.

Ritual.—The approved order of a ceremony; the book in which is set down the order of administration of the Sacraments, burials, various blessings, etc.

Rochet.—A linen vestment with close sleeves, worn by Bishops, Abbots, and others.

Rogation-Days.—Three days before Ascension Day, when there are public processions with the Litanies, and for which there is a special Mass.

Rosary of the B. V. M.—A devotion in which fifteen decades—each consisting of a Pater, ten Aves, and a Gloria—are recited, and accompanied, each of them, by meditation on one of fifteen mysteries of our Lord, or of our Blessed Lady. Of the fifteen mysteries five are called Joyful, five Sorrowful, and five Glorious. The prayers are counted by the use of beads, arranged in order for five decades; this is called a chaplet. When the beads have been duly blessed, many indulgences can be gained by those who use or carry them. The use of beads is very ancient, but the Rosary was given and taught by our Lady herself to St. Dominic as a means of overcoming the heresy then prevalent.

Rota.—The supreme tribunal at Rome for the decision of questions of law, both civil and canon.

Rubrics.—Directions as to ceremonies which occur in liturgical books, so called from their being generally printed in red letters.

Ruthenian Catholics.—Christians who use the Greek liturgy translated into Old Slavonic, but own obedience to the Pope. *See* UNITED GREEKS.

S.

Sabbath.—The seventh day, on which God rested after creation, ordered to be kept holy by the third commandment. The Church, in the time of the Apostles, transferred the obligation from the seventh to the first day of the week in honour of the Resurrection of Christ.

Sacrament.—An outward sign of inward grace, ordained by Jesus Christ, by which grace is given to our souls. There are seven: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony. When a Sacrament is given there must always be 1, things for matter; 2, words as form; 3, the person of a minister having the intention of doing what the Church does.

Sacramental Grace.—A title to certain actual graces, to enable us to live up to the end of the Sacrament which we have received.

Sacramentals.—Certain practices of piety, commonly so called on account of a certain similarity to the Sacraments, *e.g.*, holy water, and other things blessed by the Church. These do not of themselves give grace, but in virtue of the prayers of the Church help to excite good dispositions in the soul.

Sacred Heart of Jesus.—Feast, Friday (or Sunday) after the Octave of Corpus Christi. The Sacred Heart receives supreme divine adoration, being inseparably united to the Second Person of the Holy Trinity. It is the symbol of the love of our Lord in dying for our redemption. Many dioceses have been consecrated to the Sacred Heart and the festival has been raised to the first rank. This devotion has become popular in the Church since the apparition of our Lord to B. Margaret Mary Alacoque, a Visitation nun, in the seventeenth century.

Sacred Heart, Religious of the.—An Order of nuns founded at Paris in 1800 by the Ven. Mother Barat, principally for the education of girls.

Sacrifice.—The offering of a victim by a Priest to God alone, in testimony of His being Sovereign Lord of all things.

Sacrilege.—A profanation of anything holy or dedicated to God—persons, places, things.

Sacristy.—A place adjoining a church, where the sacred vessels and vestments are kept, and where the clergy prepare for ecclesiastical functions.

Sainte Union des Sacrés Coeurs.—Founded at Douai, with a rule chiefly taken from that of the nuns of the Visitation; for the education of girls of every rank.

Salesians.—A Congregation under the patronage of St. Francis of Sales, founded at Turin by Don Bosco, and confirmed in 1874 for active work. There are others under the same patronage.

Salette, La.—A mountain in Dauphiné, become a place of pilgrimage since 1846, when our Lady appeared there to two peasant children.

Salt. An emblem of wisdom; used in blessing holy water, and in the ceremony of baptism.

Salutation, the Angelic.—The Ave Maria (Hail Mary).

Salve Regina.—Or "Hail, Holy Queen," the antiphon of the B. V. M. from Whitsuntide to Advent; also used as a prayer throughout the year.

Sanctifying Grace.—That by which a man is constituted permanently just or holy, the friend of God and His son by adoption. Charity always accompanies sanctifying grace, and many great theologians consider that they are one and the same thing; for all the effects and characteristics of the former are attributed in Holy Scripture to the latter.

Sanctuary.—The part of a church where the altar stands; a holy place to which pilgrimages are made.

Sanhedrim. The Supreme Council of the Jewish nation at the time of Christ (Matt. v. 22), consisting of seventy members (Numb. xi. 16).

Satisfaction.—Doing the penance given us by the priest in confession. It is also made by good works, mortification and gaining indulgences.

Scala Santa.—A flight of twenty-eight marble steps from the house of Pilate at Jerusalem, which our Saviour ascended; they were brought to Rome in 326 by St. Helena, and are frequented by pilgrims, who ascend them on their knees.

Scallop Shell.—The sign of a pilgrimage made to the shrine of St. James at Compostella; hence also become the emblem of that Apostle himself.

Scandal.—To lead another to commit sin; a sin against the fifth commandment, being equivalent to spiritual murder.

Scapular.—A part of the religious habit, covering the shoulders (scapulæ), part being in front and part behind. The scapular generally worn by the faithful consists of two small squares of woollen cloth joined by two strings. This represents the habit of a religious Order to which the wearer is associated. The principal ones are: 1. Brown, of B. V. M. of Mount Carmel. Our Lady appeared to St. Simon Stock at Cambridge in the thirteenth century, and promised, as a singular privilege for the Carmelite Order, that whosoever wore it at their death should not suffer eternally (Carmelites); 2. White, of the Holy Trinity (Trinitarians); 3. Black, of the Seven Dolours (Servites); 4. Blue, of the Immaculate Conception, to which unusually large indulgences have been granted (Theatines); 5. Red, of the Passion, revealed to a Sister of Charity in 1846, with the promise that those who wear it shall receive every Friday a large increase of Faith, Hope, and Charity (blessed by Vincentians). It is necessary to have a scapular blessed and to be invested with it (but not on renewal).

Schism.—Formal separation from the Church.

Schismatics.—Those who refuse to be under the Supreme Pontiff, and to communicate with the members of the Church subject to him.

Scripture, Interpretation of.—The following words are in the profession of faith:—"I admit the holy Scriptures according to that sense which our holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers." In the literal sense the words signify certain things; but sometimes God ordained that these things also should signify others, and this is a mystical or spiritual sense or meaning. Thus St. Paul says that Ismael and Isaac were types of Jewish bondage and Christian freedom.

Scruple.—A fear of actions being sinful, without sufficient ground for it.

Seal of Confession.—The obligation of keeping knowledge gained through sacramental confession secret, even at the cost of death.

Secular Clergy.—The clergy of all ranks and orders serving Christ in the world not bound by vows.

Semi-Double.—A feast of minor rank.

Seminary.—A college for ecclesiastical students, to be provided in every diocese according to the Council of Trent.

Sentences, Master of.—Peter Lombard (1164) who wrote the four Books of Sentences, for a long time the chief handbook in theological study.

Septuagesima Sunday.—The third Sunday before Lent; violet vestments begin to be used, and the use of Alleluia in the Divine Offices is discontinued until Easter.

Septuagint (seventy).—The chief Greek version of the Old Testament, so called because it was approved and sanctioned by the Sanhedrim, or because, according to tradition, seventy-two men were employed on the translation. It was probably made in the third century B.C. Most of the citations from the Old Testament in the New were out of it.

Sepulchre.—The ordinary name for the place specially prepared, where the Blessed Sacrament remains from the Mass on Holy Thursday till the Office on Good Friday.

Sepulchre, Canonesses of the Holy.—An Order claiming its origin from the guardianship of the Holy Sepulchre, instituted by St. James the Less. Their habit was formerly white, but black is now worn in mourning for the Holy Sepulchre.

Seraphic Doctor.—St. Bonaventure (1274).

Seraphic Order.—The Franciscans.

Sequence.—A rhythm or prose between the Epistle and Gospel in certain Masses: "Victimæ Paschali" at Easter; "Veni Sancte Spiritus" at Pentecost; "Lauda Sion" on Corpus Christi; "Stabat Mater" on the feast of the Seven Dolours; and "Dies iræ" in Masses for the Dead.

Servile Work.—Occupation which employs the body rather than the mind. All unnecessary servile work is strictly prohibited on Sundays and feasts.

Servites.—Order of the Servants of the Holy Virgin, founded in 1233 by seven Florentine Saints. The Third Order was founded in 1306 by St. Juliana Falconieri.

Sexagesima Sunday.—The second Sunday before Lent.

Sext.—*See* OFFICE.

Simony.—To barter any sacred office or thing for money or temporal consideration, so called from Simon Magus (Acts viii.).

Simple Feast.—The least in rank, the office differing little from that of a ferie.

Sin.—An offence against God by any thought, word, deed, or omission, against the law of God. It is either original or actual, mortal or venial.

Sins of Others.—We are answerable for the sins of others when we either cause them, or share in them, through our own fault; this may be by counsel, command, consent, provocation, praise or flattery, concealment, partnership in the sin, silence, defending the ill done.

Sodality.—An association of lay persons meeting together for pious purposes under certain rules.

Sorrowful Mysteries of the Rosary.—1. The Agony in the Garden; 2. The Scourging at the Pillar; 3. The Crowning with Thorns; 4. The Carrying of the Cross; 5. The Crucifixion.

Soul.—The spiritual substance which is the principle of life in man, and is immortal.

Species, Eucharistic.—The appearances of bread and wine which remain after consecration. *See* ACCIDENTS.

Sponsor.—A surety, hence a name for a godparent at Baptism or Confirmation.

State of Grace.—To be free from mortal sin, and pleasing to God.

Stations, or Way of the Cross.—A devotion which commemorates fourteen stages of our Lord's Passion, from Pilate's house to Mount Calvary.

Stations of the Churches of Rome.—Anciently processions with Litanies to extirpate the remains of idolatry, now indulgences to be gained by visiting churches appointed by the Pope on fixed days. These are named in the Missal.

Stigmata.—Wounds resembling those of Our Lord, miraculously produced in the bodies of some of the servants of God, but most notably in the case of St. Francis of Assisi (Feast, 17 September). The name is from Gal. vi. 17.

Stocks.—Vessels in which the holy oils are kept.

Stole.—A long narrow vestment worn at Mass, in the administration of the sacraments, and at other times by priests. It is placed over the left shoulder of a deacon when he is ordained.

Stole-Fees.—Offerings made to priests who administer the sacraments, or perform other rites of the Church.

Stoup.—A vessel to contain holy water.

Stylites.—From the Greek stylos, signifying pillar. Religious men living upon pillars. There were several of these in the East, of whom the most celebrated was St. Simeon (459), but only one was known in the West.

Sub-deacon.—The lowest of the Holy Orders. It is his office to serve the deacon at the altar, and sing the Epistle.

Subject (of a Sacrament).—One who receives a Sacrament of which he is capable.

Substance.—A being subsisting in itself (not needing a subject in which to be inherent).

Suffragan Bishop.—The bishop of a diocese in relation to the metropolitan of the province.

Suffrage.—Vote or interest at an election; a recommendation or prayer.

Sulpicians.—A congregation of priests taking its name from the Seminary of St. Sulpice in Paris, established by M. Olier in 1642.

Sunday.—The first day of the week, observed as a day of rest from apostolic times in place of the Sabbath.

Supremacy of the Pope.—Being highest in rank, and having fullest power of authority and government. The English martyrs of the 16th and 17th centuries shed their blood in defence of this.

Surplice.—A garment of white linen worn in choir and in giving the Sacraments.

Suspension.—A censure, by which a cleric is prohibited from exercising some or all ecclesiastical functions.

Synod.—A term from the Greek, equivalent to council. Applied more especially to diocesan assemblies of the clergy, presided over by the bishop

T.

Tabernacle.—The receptacle in which vessels containing the Blessed Sacrament are reserved above the altar.

Te Deum Laudamus.—"We praise Thee, O God," the hymn named after St. Ambrose, which is said at Matins on Feasts, and on all occasions of thanksgiving.

Temperance.—A cardinal virtue, which moderates according to the dictate of right reason the desire and use of the pleasures of taste and touch.

Temporal Power of the Pope.—1. His right to possess and govern the Patrimony of St. Peter and other States of the Church; 2. His rights as Vicar of Christ in relation to other sovereigns and states.

Tenebrae.—Matins and Lauds of the three last days of Holy Week, sung on the previous evenings. The special features are singing of portions of the Lamentations of Jeremias and the Miserere.

Teresians.—*See* CARMELITES, DISCALCED.

Tertiary.—A member of one of the Third Orders.

Thaumaturgus.—Worker of wonders. A title applied to various saints distinguished for their many miracles, *e.g.*, St. Gregory Thaumaturgus, or St. Philomena, who is called the Thaumaturga of the 19th century.

Theatines.—Regular clerks instituted by St. Cajetan in 1528.

Theism.—Belief in the existence of God on grounds of natural reason.

Theological Virtues.—Faith, hope, and charity, so called, because they relate immediately to God.

Theology.—The science of God and things belonging to God, or, more accurately, the sacred teaching of divine things from those which have been revealed. *Positive* explains and interprets the Scriptures, Fathers, and Sacred Canons. *Dogmatic* proves and defends truths of faith, and by scholastic methods draws conclusions from principles, partly of faith, and partly of natural knowledge. *Moral* regulates conduct by the principles of revelation, and the laws of the Church. *Ascetical* and *Mystical* treat of the progress of the soul in the spiritual life and prayer. *Natural* theology, so called, has reference to the knowledge of God obtained by purely natural light, and is strictly a branch of philosophy.

Third Orders.—First instituted by St. Francis and St. Dominic as a sort of middle term between the world and the cloister for men and women who should be bound by rule to dress more soberly and lead more regular and austere lives than ordinary persons. Each has its own noviciate, profession, and habit. Other Orders of Friars have also third orders. Many Tertiaries live in religious houses in community. Amongst others, St. Catherine of Siena and St. Rose of Lima belonged to the third order of Dominicans, and St. Louis of France and St. Elizabeth of Hungary to that of St. Francis.

Three Hours.—A devotion practised on Good Friday, in remembrance of the three hours our Lord remained upon the Cross.

Thurible.—The vessel in which incense is burnt in the ceremonies of the Church.

Tiara.—The mitre with triple crown worn by the Supreme Pontiff in solemn functions. Also called Triregno.

Tierce.—*See* OFFICE.

Tithes.—The tenth part, held from the earliest times to be due to God (see Gen. xiv. 20. Levit. xxvii. 30, Heb. vii. 5, etc.). Their payment is the recognised fulfilment of the natural obligation incumbent on the faithful to contribute to the support of their pastors, which is also reckoned among the precepts of the Church.

Title to Orders.—The Church requires that her clergy should have the means of suitably maintaining themselves. The ordinary titles are the possession of a benefice or a patrimony, or poverty (religious profession). In missionary countries, candidates may be ordained on the title of a mission, which imposes on the bishop the responsibility of providing for their support.

Tonsure.—The crown made by shaving the upper part of the head, which is a distinctive mark of clerics and religious.

Tradition.—Truths handed down from one generation to another. Every Catholic is bound "most steadfastly to admit and embrace Apostolical and Ecclesiastical Traditions." The faith has come down to us by two channels—the Scripture, or written Word of God, and Tradition, which is the unwritten word. There are, however, two kinds of Tradition—the Tradition *of* the Church, and Traditions *in* the Church, the latter varying according to their authority and evidence.

Translation.—The removal of relics from one place to another, on the anniversary of which the feast of a Saint is often kept; the postponement to a later date of the celebration of a feast, when it occurs on the same day as one of higher rank.

Transubstantiation.—*See* EUCHARIST.

Trappists.—A branch of the Cistercian Order of very strict observance, called after their first Abbey of La Trappe in France.

Treasury of the Church.—(Or treasure of merits) The superabundant merits of Christ and the Saints, constituting in the hands of the Church a store of which others may avail; this is drawn from by the Church when she grants indulgences.

Triangle.—At Tenebrae, a stand in this shape on which are placed fifteen candles, to be by degrees extinguished; one, that is, after each psalm, until a mystical darkness (it being generally still day) is produced. The triangular arrangement is at least as old as the seventh century.

Triduum.—A three days' prayer or festal celebration.

Trinitarians.—An Order founded in 1198 by St. John of Matha and St. Felix of Valois for the redemption of Christian captives out of the hands of the infidels. The white scapular very generally worn belongs to this order.

Trinity, Holy.—The mystery of Three Persons in One God.

Tunicle.—Vestment proper to sub-deacons (similar to dalmatic), worn also by Bishops under the dalmatic when they pontificate.

U.

Umbrella.—A small canopy held over the Blessed Sacrament in procession; a mark of dignity which certain persons or churches are entitled to have carried.

United Greeks.—This name includes all who follow the Greek rite and acknowledge

the authority of the Pope, *i.e.*, Greek Catholics in Italy, United Melchites in the East, Ruthenian Catholics and Greco-Roumanian Catholics.

Unity.—A mark of the Church, because all her members agree in one Faith, have all the same Sacrifice and Sacraments, and are all united under one head.

Urbi et Orbi.—To the City and the World, said of the solemn blessing given by the Pope in front of the chief Basilicas on certain feasts.

Ursulines.—A teaching Order of women founded by St. Angela Merici in 1537.

Usury.—Interest or gain on money lent, exacted without any proper or just title.

V.

Vain Observance.—Synonymous with superstition, or sin against religion by way of excess, *e.g.*, belief in omens, dreams, etc.

Vatican.—The Church and Palace at Rome to the west of the Tiber, sacred as the burial-place of the Princes of the Apostles and many Popes. The great Basilica erected in 1506–1626 is more commonly known as St. Peter's. The adjoining palace is the chief residence of the Sovereign Pontiff, and the only one occupied by him since the robbery and profanation of the Quirinal in 1870.

Vatican Council.—The latest General Council, not yet concluded. It was convoked by Pius IX. and met December 8th, 1869. Two Constitutions were passed and confirmed by Apostolic authority, one "on the Catholic faith," the other "on the Church of Christ," in which the Pope's authority over all Christians was defined. The Council was prorogued in October, 1870, on account of the sacrilegious invasion of Rome.

Veil.—1. Humeral, worn by the priest at Benediction, and by the sub-deacon at High Mass. 2. Chalice, which covers the chalice during the beginning and end of Mass. 3. Tabernacle, silk covering ordered by the rubrics for covering the Tabernacle wherein the B. Sacrament is reserved. 4. Nuns wear a white veil during their noviciate and assume a black one at their profession, as a mark of their separation from the world.

Venerable.—A title given to a servant of God, the cause of whose canonization has been formally introduced before the S. Congregation of Rites at Rome.

Venial Sin.—An offence which does not kill the soul, yet displeases God, and often leads to mortal sin. It is called venial because it is more easily pardoned than mortal sin.

Veronica's Veil, St.—The veil with which the holy woman from the crowd wiped our Lord's face on His way to Calvary, on which His sacred features were miraculously imprinted. It is preserved in St. Peter's, and another fold of it at Jaen, in Andalusia.

Vespers.—*See* OFFICE.

Vestments.—The special garments worn by the sacred ministers at Mass; those worn by the priest are, the amice, alb and girdle, which are of linen; the maniple, stole and chasuble of silk or other rich material, following the colour of the day. A cope is worn at Vespers and other ceremonies.

Viaticum.—Holy Communion given to the dying with a special form.

Vicar.—A substitute or deputy, *e.g.*, the Pope is the Vicar of Christ on earth; a bishop has a Vicar General to act in his place.

Vicar Apostolic.—A titular bishop (or occasionally a priest) appointed by the Holy See to exercise episcopal jurisdiction in countries where there are no episcopal sees established.

Vidi Aquam.—The antiphon sung with the first verse of the Psalm Confitemini on Sundays during Paschal time in place of the Asperges and Miserere before High Mass.

Vigil.—Watching; the eve of a festival.

Vincent of Paul, Society of St.—A society of pious laymen founded in Paris, 1833, who meet in conferences and devote their time to visiting the poor and other works of charity.

Vincentians.—"Priests of the mission" founded by St. Vincent of Paul in 1624.

Virtue.—The order of love, according to St. Augustine; or, according to St. Thomas, a good quality of the mind by which we live aright, and which no one uses evilly.

Vision, Beatific.—The sight of God face to face with the spiritual eye of the understanding, strengthened by a special aid called the light of glory.

Visitation.—1. Visit of B. V. M. to St. Elizabeth (feast 2nd July); salutation was another name in former days for the same. 2. Episcopal; periodical inspection of the diocese for its regulation and good order.

Visitation, Order of the.—Founded by St. Francis of Sales and St. Jane Frances de Chantal at Annecy in 1610.

Vocal Prayer.—That which is uttered by the voice, not however without attention of the mind.

Vocation.—The disposition of Divine Providence whereby persons are called to serve God in a particular state of life.
Votive Masses.—Those which do not correspond with the Office of the day.
Vow.—A promise willingly made to God, to do something pleasing to Him.
Vulgate.—The Latin version of the Bible authorized by the Catholic Church. It is founded on the translation made by St. Jerome, chiefly from the Hebrew and Chaldee originals, or the old Latin text revised by him.

W.

Way of the Cross.—*See* STATIONS.
Whitefriars.—The old name for Carmelites.
Whit Sunday.—*See* PENTECOST.
Witchcraft.—Dealing with the devil, either directly, or through some one else who has a compact with him.
Works of Mercy, Corporal.—1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To harbour the harbourless. 5. To visit the sick. 6. To visit the imprisoned. 7. To bury the dead.
Works of Mercy, Spiritual.—1. To convert the sinner. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently. 6. To forgive injuries. 7. To pray for the living and the dead.
Worship.—Honour or reverence, varying according to the object of it; now generally the name of religious honour, either the supreme adoration given to God, or the veneration due to the Saints.
Wounds, Five.—The wounds in the hands, feet, and side of Christ, which remained in His Body after the Resurrection. They are the object of a special devotion; and a chaplet in their honour is blessed by the Passionist Fathers.

X.

Xaverian Brothers.—Founded at Bruges for teaching youth, 1836–46.

Y.

Year, Ecclesiastical.—This begins on the first Sunday of Advent (the Sunday nearest to the Feast of St. Andrew); the chief movable feasts are regulated by the date on which Easter falls.

Z.

Zelator.—The name of an active member or officer in certain confraternities.
Zucchetto.—A skull-cap worn by clerics over the tonsure

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The Choir Boys of Cologne.*

By A Dominican Sister.

"THAT boy of your's has got the steam of half a dozen locked up in his small body," said Hilda Carey to her hostess Frau Dortmar, as she watched a little fellow, not yet nine, making his way by a succession of leaps over any obstacle that came in his way, instead of going on one side of them. "You will be proud of him one day."

"Perhaps I am a little proud of him now," answered the mother, tenderly looking after the lithe little figure till it vanished round the corner of the street. "But I am always anxious when he is out of my sight. He and his cousin Fritz are the servers of Father Schoffer's early Mass this week, and I cannot go to the Cathedral with him at this early hour. But his cousin is older, and I don't think there is any possibility of their getting into mischief." And the young mother turned away to superintend the domestic arrangements of her simple household.

* The wonderful fact recorded in this tale happened at Cologne in 1887 or 1888, and was mentioned in all the daily papers, though accounted for in different fashion by believers and unbelievers as mentioned in the story.

Hilda Carey looked after her with a sigh. Her countenance at this moment would have been a puzzle to a keen observer; it was the open index of a mind which was a puzzle to herself. She was a specimen of the best type of our modern English girls, full of talent and capability for work and using her gifts well: yet very affectionate in her home relations. She had had her chapter of romance too, though at the present moment it was only a perplexity to her. Ten years ago in the pleasant garden of her father's vicarage, Philip Luttrell had told her of his love: had asked her to engage herself to him until the time when he would be able to make a home worthy of her. He was of good family and had very fair prospects, but it might be long before they could marry prudently. Hilda refused: she did not care enough for him to bind herself to a long engagement though she knew him to be good and honourable, and worthy of all trust. She insisted on both being perfectly free. He did not press her, and in his occasional letters made no allusion to future hopes. Ten years passed and this year he had returned to England, sought her in London, renewed his offer with the assurance that she had been his one love—and that he had now means to marry at once with perfect prudence, and still better prospects for the future. And still Hilda felt as if she could not say yes. Life was flowing with a full tide for her. She was organist in one of the London churches, where her musical talent was much appreciated. She was a nurse in one of the district visiting establishments, and the sick whom she visited doted on her. Then her visits to her home were so delightful; she brought such a fresh current of interest to her mother and sisters, and it was pleasant to make presents out of her very own earnings.

When she wrote to tell her mother of Philip's re-appearance and renewed entreaties, she said "I don't feel that I care enough for him to give up every single thing I prize

for his sake. It would spoil my whole life to go to the West Indies—and yet when I know he has given me the best of the truest heart that ever beat, I feel that it is horrid of me to be so unresponsive. He begged me to wait before giving the final answer and not to put off my little holiday at Cologne, as he is going to visit several of the German towns on matters of business, and can easily see me there. Another obstacle is, I feel sure he is drifting into Catholicism. He told me frankly he thought it would be the probable issue of all his doubts. My regard for my dear father's memory would never let me think of deserting the Anglican Church for a moment."

Mrs. Carey sympathised with Philip's disappointment more keenly than her daughter, but the marriage was not sufficiently brilliant to be regretted from a worldly point of view, and she could only advise Hilda on no account to enter the marriage state unless she felt quite sure that her love for her future husband would suffice to make her happy.

But on this particular day, which was to bring the final word of this chapter of her life, Hilda felt a strange dissatisfaction with herself and her life creeping over her. There was a want in her nature, and she knew it, and she knew that others felt it. There was no depth of tenderness or self-devotion: nothing which drew hearts to her when they were heavy laden with sorrow. Her frank and truthful spirit gave true response to this inward questioning: she was her own centre. She clung to her work and delighted in it because it brought a tide of gratification to herself. But was this enough? would it be enough always, even if it lasted? She thought of Frau Dortmar's look of reverence and wrapt devotion as she knelt at Benediction, and felt how little of such worship breathed in her successful organ-playing: she thought of her self-less devotion to her husband and children, and compared it with her own independent

action in home relations. And now, this very day, she was going to repay Philip's long affection and fidelity with a final extinction of his hopes. "If I could only love as Frau Dortmar loves God and her husband, how glad I should be!" she exclaimed half aloud, "but it's not in me." Then with an effort she threw off thought, sat down to an early breakfast, and then applied herself heart and soul to the study of painting her master had given her. She had come to Cologne for lessons: she would not be a fool, and lose the good morning light in useless speculations.

Meantime the two little servers had reached the Cathedral and put on the little scarlet cassocks in which they took great pride. They found however that the priest had just been called to the confessional, which meant that they would have to wait a whole quarter-of-an-hour at least. This time was far too precious to waste sitting on a stool in the sacristy, and they instantly determined to race up the three hundred steps which led to the pinnacle of one of the towers just completed, where they knew a hawk's nest with eggs in it was built under the shelter of a flying buttress. A few minutes sufficed to bring them to the desired spot, but to their great disappointment they found that they could not possibly reach the nest through the narrow window at which they were standing. It was all the more provoking because the old hawk flew off the nest uttering its piercing cry, thereby certifying that there were eggs in it. They *could* not give up the prize which was so nearly in their grasp, and hunted about for something that would help them. At last they perceived a rather long plank among the scaffolding which had not yet been taken down. Pouncing on it with triumphant glee, the elder boy pushed it through the narrow window and held it horizontally, while Karl crept like a cat through the opening, and stood on the feeble swaying support his accomplice was holding within, full three hundred feet from the ground, a whole forest of

pinnacles and towers beneath him. Far from being the least frightened, or even conscious of the terrible danger, his whole soul was fixed on securing the eggs, and quietly reaching his hand into the nest he called out, "There are five eggs; two for you, and three for me."

"That's not fair," retorted Fritz, "I thought of the board; and I've had all the trouble of holding it; you must give me three eggs."

"It *is* fair," replied Karl, "*I'm* getting the eggs; and I'm going to keep three myself."

"If you won't give me three," said Fritz in a towering passion, "I'll let go the board," and as Karl, with a roguish grin of possession handed in two, and prepared to push the others into his pocket, Fritz, provoked beyond bearing, let go the board and launched his little companion into space. Then, struck with sudden terror at what he had done, he turned from the narrow window and ran full speed down the stairs of the tower.

Those who have seen Cologne Cathedral will know that anyone falling from such a height, must inevitably be dashed to pieces on the innumerable pinnacles and architectural ornaments long before the ground was reached. Frau Dortmar's house was so near the cathedral, that she might have seen the fall if her eyes had been bent in that direction. Well was it that the mother's heart was spared that mortal anguish.

Meanwhile Philip Luttrell was going through a sharp struggle of his own. His stay in London had thrown him into the warm atmosphere of religious faith: his doubts had disappeared, and after some interviews, the guide he had sought (finding him well up in Catholic doctrine) received him into the Church and advised him to use the time still at his disposal in earnest preparation for his First Communion. This he had made with great joy and devotion at Berlin the day before the one the events of which we are

recording. The only shadow on his path was the conviction that the step he had taken would shut the door against him conclusively in Hilda's mind. He felt sure she was too strong in her own opinions, and too high spirited to submit to the conditions he must exact, even if her feelings towards him were warmer than he dared think they were. The prospect of his solitary life, without the hope that had sustained him, loomed out all the drearier for the taste he had had of English home life. Well! there was no help for it, the sooner it was over the better. He would have one long day with the friend of his childhood; make his final appeal to her heart for a return of his long affection, and to her mind for a prayerful study of the One true Faith, and then part with her on terms of friendship if there could be nothing more. He reached Cologne over night; went to early Mass, despatched the business letters which followed him wherever he went, and then with firm step but beating heart, took his way to Frau Dortmar's house.

What had really happened to Karl? When Fritz, terrified at what he had done, reached the lowest step of the tower, he met Karl running up from the court below, flushed with excitement lest they should be late for serving their Mass. The child himself, the clothes he wore, even the eggs he had in his hand perfectly intact, without a sign of any kind that something extraordinary had happened. Without any explanation they took each other's hand and rushed off to the sacristy. They arrived just in time to precede the priest to the altar, where they served Mass with the precision and recollection always exacted from the servers in Germany.

But after Mass the old priest noticed the paleness of Karl's usually rosy face, and asked him if he felt faint. "No, your Reverence," replied the child, "it's all right now, but during the Mass the missal and the cruets were turning round and round."

"You felt giddy then," said the priest. "What had you been doing, both of you, when you arrived so breathless to serve my Mass?"

And then in the simplest and most undisguised way they told their story, Karl only saying that when the plank gave way, "every thing seemed turning round and round as it did at Mass." It was only by the old priest's murmured expressions of thankfulness, and the look of horror that passed over his face as Fritz told of his letting go the plank, that the children seemed to take in the marvellous thing that had happened; and even then Karl put in, "But, Father, *please*, we were not late, were we?"

When he had spoken a few earnest words to them both, he took them to his room and gave them some breakfast, saying he would take Karl back to his mother himself; and meantime wrote down their simple account of the matter, before they were confused by the questions and curiosity of others.

This short delay caused poor Frau Dortmar a terrible shock: for with the usual appetite for gruesome news, some urchin had picked up half the story and rushed in with the tidings that a child had fallen from the top of the unfinished tower, and some said it was Karl Dortmar. The cry of unutterable woe that rang through the house summoned Hilda down from her painting room to the sitting room on the ground floor, where the heart-stricken mother lay struggling with the deadly faintness which had seized her.

The sharp agony was not long however, for in the doorway appeared the well-known figure of Father Schoffer leading little Karl, who flew to his mother exclaiming "I'm quite quite safe," and nestled into her bosom, as though to quell the agony of fear by the certainty of safe possession. By this time the cry of "a miracle!" was raised and a little crowd streamed in at the open door asking questions eagerly, and joining in the thanksgivings which in broken words came from the mother's lips.

In the midst of this general joy a voice broke in scornfully, "You Catholics cry 'miracle,' when the fact can be explained in the simplest way scientifically. There is always a tremendous gale of wind blowing around the towers of our giant Cathedral owing to the immense mass of masonry which opposes the currents of air from following their natural course. The child's little cassock was new and stiff, the wind inflated it like a balloon, and the child came down safe quite naturally ; no thanks to anybody." The voice came from a cousin of Herr Dortmar's, a professed infidel who often tried the Frau's endurance sorely by his anti-Catholic speeches. But on this occasion it was past endurance. She rose with a dignity which astounded those who knew what a gentle retiring creature she was, and pointed to the door with a gesture which could not be disregarded. Her eyes were shining, her voice rang clear and piercing with the enthusiasm within.

"Leave us, Herr Schleiden ; leave us in peace in our blessed world of faith and thankfulness and joy in our Heavenly Father's protection. If He chose to use the wind to bear up my child, it needed angel hands to steer him safe among the thousand stony points and pinnacles which would have destroyed him. The words of mocking unbelief shall not be spoken by my hearth this day. Go and preach your theories in your own cold world."

The scoffer slunk away, abashed, just as Philip Lutrell entered, bewildered at the crowd and the broken exclamations all around him. The mother, clasping her child closer and closer, relieved her full heart by the cry, "My God, you know how I thank you! My child belongs to you twice over. I give him to you for whatever service you shall ask of him."

It made a beautiful picture, mother and child in their radiant happiness ; yet it was not on this that Philip's eyes rested with joyful and inexpressible surprise. For kneeling

at the head of the sofa, where she had flown to support her friend in the first grasp of deadly terror, was Hilda, her face transformed by the deep emotions which were passing in her soul ; quiet gentle tears were flowing down her cheeks, her whole attitude betokening the deepest humility and reverence. It was the first touch of the supernatural which had ever visited her, and it had pierced to the very quick. Her lips were repeating the words of the happy mother, "Leave us in our blessed world of faith and joy and thankfulness." She did not see Philip's entrance, and the room was so crowded he made his way to her with difficulty exclaiming "Hilda, do tell me what has happened ; I can't understand their German."

She rose instantly and pointing to Karl, said "That child has had a fall from the highest tower of Cologne Cathedral : but, He gave His Angels charge over him : he came down unhurt."

"Thank God !" exclaimed Philip fervently.

At the sound of his voice, Frau Dortmar turned instantly. "You are the friend Hilda was expecting to-day," she said. "You must forgive all this confusion ; we are all wild with joy. Hilda, take Mr. Luttrell to the drawing-room, you will be more quiet there. I will send up coffee." And the warm instinct of hospitality overcoming all the conflicting feelings in her mind, she added graciously, "Any friend of Fraulein's is very welcome here." But Hilda, seeing the deadly pallor which succeeded the brilliant colour in her cheeks, would not leave her till the little crowd had been dispersed with a few words of thanks, and the mother was laid quietly on her sofa in a darkened room, with her recovered treasure by her side, who, worn out by the excitement of the morning, dropped his fair curly head upon her breast, and was soon fast asleep.

Then Hilda hurried up to the drawing-room, where Philip was pacing up and down, his face all lit up with hope. He

seemed a different man from the Philip who had pleaded his cause in London with such a hopeless ring in his voice. He was obliged to take the initiative, for Hilda seemed unable to speak. He told her of his conversion, of his first communion, of his perfect peace; except for the one fear that his action in this matter would seal her refusal to be his wife; but that when he saw her that morning a wall seemed to have gone down between them. To his intense surprise she turned to him with a face all wet with tears and whispered, "Ah! I want never to leave this blessed world of faith and joy and thanksgiving. It is so different from my old world. Philip, you have found the way in, teach me too, and we will live in it together, to the end." And she put her hand in his with an expression of humility and trust, which completely overcame him.

He could not utter a single word for some minutes. Then he said, "Hilda, this seems to me almost as great a miracle as the other; that the very thing which I thought would have barred me out, has drawn you to me. If I had yielded to the temptation I felt not to be received till I had got your final answer, perhaps the joy of this day would never have been granted me. But you will not *always* feel borne on such a strong wave; you will not repent giving up all you care for so much, will you?"

"No," she answered firmly, "I know now what love like yours is worth, and I know we shall both have an object which will make the dullest life attractive."

And so the two were plighted to each other, and they sat and planned their future life as calmly as though years had passed since their engagement. Philip could get an extension of leave for a month; and how much had to be crowded into that short space! At last a little knock came at the door, and Karl appeared saying that mother had sent him to know if they would like dinner sent up, or would come down and join the family. "They would so

like us to go down," pleaded Hilda. "It will be a festa dinner in honour of Karl."

It seemed as if Philip wanted a safety-valve for his feelings, for he seized the child in his arms, hugged and kissed him with desperate energy, exclaiming "You blessed little mortal, you don't know what you have done for me to-day! If there is anything in this world you would like to have I'll get it for you."

"You are a very nice man," said little Karl, with his arm round Philip's neck. "There is something I want so much. Mother is going to put up a big candle for me, to thank God, you know, that I'm not dead. And I want to put up one for Fritz; it would have been dreadful bad for poor Fritz if I had been smashed. It was all my fault, 'cause I made such an ugly face at him when he said he'd let the board go, and I poked the two eggs in to him like daring him to do it. Will you buy a candle for me to thank God for poor Fritz?"

"You shall have the biggest candle I can get," said Philip, touched with the little fellow's tender consideration of his friend. Then turning to Hilda he whispered, "I shall put up a third myself in thanksgiving for another marvel of God's goodness: not for a life spared but for a lonely life crowned with blessing."

And the next morning three tall candles burnt beside the Altar where a Mass in thanksgiving served by the two choir boys of Cologne was celebrated in the Cathedral.

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Little more than a month from that day Mrs. Carey wrote to her sister who had become a Catholic many years before.

"Such strange things have happened since I last wrote. I told you of Philip Luttrell's return from the West Indies, and his renewed appeal to Hilda to become his wife. Also that much as she appreciated his steadfast love, it seemed

impossible to her to give up everything she cared for, for an unattractive life in the West Indies. Now all is changed. Philip became a Catholic and went to Cologne to get his final answer, fully convinced that the step he had taken would be the last weight in the scale against him. He told me he had hardly a gleam of hope left.

"That morning a miracle, or what seemed very like one, had taken place regarding the little son of the friend with whom she was staying—I enclose you the printed account from a local paper—and he found her touched and overcome by it in a manner quite unaccountable in one of her nature. When she learnt that Philip was already a fervent Catholic, she surrendered herself to him at once, and has taken him as 'guide, philosopher, and friend.' All repugnance has given way to the warmest affection. She was instructed and received into the Roman Catholic Church, and married just a week before they left. And now they are on the wide ocean, with the fairest prospect of happiness before them. My Hilda is so *beautified*, body and soul, by her new love and her new faith, that I cannot bring myself to regret the step she has taken. And though the new sweetness makes it harder to lose her, I feel reconciled when I think of Philip, whose long patient waiting has met with such full reward. They are not a bit like lovers, but like old married people, intently bent on their united life work. All Hilda's little savings out of her own earnings have been expended on a set of vestments for the private chapel they hope to have in their house. They have taken a library of books with them, and the long voyage was to be occupied in reading-up Catholic subjects. Don't think I am going to 'turn,' as the people say; but I frankly own that your religion does more for strong characters than ours. It brings the grip of Divine authority down upon them, and they submit; and with submission seems to come light and love, and the sweetness of a soul in touch with its Creator."

The Mother's Lesson.

By the Rev. George Bampfield.

THE Benediction was just over in the Church of Our Lady of Victories in Paris. The church was crowded —it was some fifty years ago—with men, but close to the door stood a young mother with her first-born son, her only-born as yet, in arms. She had been queen of that little treasure for now nearly three years, and how dear they were to each other it was clear to see. The little hand was stretched out for some holy water from that most sacred of sprinklers, a mother's hand, and then the mother held up her child, so that he could see above the crowd, towards the Tabernacle. "Say good-night to Jesus, Michael," she said; and the little thing put its tiny hand to its lips and flung kiss after kiss towards its hidden Lord: "Good-night, Jesus; dear Jesus!" and then turning to the mother put its baby arms round her neck. He did not quite know, he seemed to say, why he loved the Friend in the Tabernacle, but he did love and loved much, and it was reason enough for him that his mother loved.

Surely those kisses flung up the church, though there is

yet but the dawn of reason in the soul and on the face, were not the least lovely nor the least pleasing of the gifts that were being gathered into the open Heart within the Tabernacle.

The act struck me as, long years ago when I was as yet outside the Church of God, I stood and watched it; it was so full of faith, of the faith which saw the unseen Dweller in the Tabernacle, which looked into His Heart, and knew It for a real human Heart, with power to feel pleasure, like other hearts of men, at a fellow-man's 'good-night' or a baby's innocent 'ta-ta.' The clothes of the boy were the common Sunday clothing of a mechanic's child, but for the soul, washed clean by Baptism, the mother was weaving a dainty robe with more than human skill.

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"Good-night! dear Lord." He is a boy now. Years have passed on and he has begun to learn that wrong can be done, even by hearts which think they love, and to-night he has been to his first Confession, and he has gone back to his mother's side with a more serious look than the little dimpled cheeks mostly wear. They have stayed to Benediction, and before they pass through the door he is still not too old to turn and kiss the little hand towards the Tabernacle —"Good-night, dear Lord"—and then as he slides his hand into his mother's, "Mother, I'm so sorry for being naughty to you."

The mother's lesson is doing its work; the dainty robe she wove is still dainty; it was because Michael's soul was still so white, his eyes still so clear, that he could see spots at all. "Naughty!" the mother knew only a little saint whose lips were still fit to fling a kiss to God.

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Kneeling a few years older now, in the early morning, and other boys about him, with his body robed to-day in such comeliest dress as her poverty and labour could provide, he is to receive for the first time within himself the Lord, to whom he has so often kissed his hand, to whom he has so often said the 'good-night' of an adoring loving brother. He has been preparing for months; he has known all his Christian Doctrine well; but it is not the priest nor the good Brother of the Christian Doctrine who has been his real teacher or his real preparer. They have been preparing him for months; his mother has been preparing him for years; it is that baby kiss flung up the church to a real living Person who shall receive the kiss; it is that 'good night, dear Jesus,' lisped as often as 'good night, dear mother;' it is that love of our Lord made part and parcel of his love for his mother; it is that near presence of our Lord, which has made the priest's and master's teaching come so easy to him, as if they taught him only what he knew before. He had learned it at his mother's breast; he had lived the Truth and loved it before he knew how to think it, or put it into words: for others may teach, a mother only can teach without teaching, give knowledge, as she gives life, the child not knowing. It had been to him, this Presence of our Lord, like the rising and setting of the sun, part of the every-day truth that had been about him always.

And now, on the day of his Communion, the mother's lesson is still doing its work. With full and entire surrender of self the youth flings his soul into the open wound of the Heart, as of old he flung his baby kisses up the Church. He does not dream as yet that his heart could be given elsewhere, and warm with a new warmth was the "Good night, dear Lord," which he whispered as he bowed his forehead to the floor before he left the church on that happy night after his First Communion.

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"Good night, dear Lord—perhaps the last," added the young soldier to himself, as he went slowly down the church of a small town on the coast of Africa after his confession. It was the evening before, as all expected, his first battle. The mother's lesson still lived; the soldier's heart was still true. As often as his soldier's life would let him he paid an evening visit to his Lord, and still if the words were not spoken aloud, nor the kiss flung from the lips, the kiss was given, and the 'Good-night,' with as loyal a love as ever.

"What am I to do, mother," he had asked, "on board of the ship, or under tent in the desert; I cannot go and say Good-night?"

"Turn your thoughts towards the Tabernacle at home," she had answered, "and bid your Guardian Angel to pay the visit for you. Our Lord can see and hear from afar, and He will see your heart turn and hear your words in your breast. He looks for them every night. And I will wish Him good-night for you as well as for myself, and a mother has a right to speak for her boy."

"You have a right to speak for me if ever mother had," he answers as he kisses her with grateful love; "and Saint Michael too, he will go for me. I am glad you called me Michael, mother; he's the Angel of the Mass, isn't he?"

"Some good men have thought so, Michael."

"And he loves the Tabernacle; was it not he who cheered our Lord in His Agony?—so the Brother taught us one day in Church."

"Yes; and he was captain of the first army that fought for God, and as you must go to the wars, Michael, you could have no better friend to help you."

"Then my Guardian Angel and St. Michael shall carry my 'Good-night' home into our Church every night, Mother, when you are saying yours."

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A wounded soldier sending his 'Good-nights' home by his Guardian Angel as he had promised; and yet perhaps, could we have seen as the Angel saw who bore them, not quick-winged and silver-winged, those 'good-nights,' as of yore. What made them heavier burdens for the Angel to bear?

He had done bravely: he had fought his first fight with a dash, an utter contempt for life, a skill moreover and a coolness, rarely seen even in the ranks of France. All tongues rang with his praises—praises wholly without jealousy, but mixed with sorrow, for he had been left for dead upon the battle-field. He woke up among a heap of dead and gave himself up for lost, and sent home from that terrible death-bed a loving 'good-night,' which he thought indeed to be his last. And the Church of Our Lady of Victories came back to him, with his mother's lesson and the long-loved Tabernacle, the great happiness of childhood's days; and his thoughts were very full of all that makes man's heart the grandest of gifts that can be given to God. Would it have been better if the search-party that came out to look for others had not found him, and if he had died, still flinging pure kisses to the Tabernacle at home?

They bore him—so carefully—to the hospital, and they took care of him, and those noble Sisters of Charity of course were there—where are they not?—to nurse and watch and keep the flickering life from going out. And then as he grew better, they praised him, and the praise entered into him, and the mother's lesson began to lose its power, and the 'Good-nights' flew with weight upon their wings. The wounds of the first battle had passed into his soul.

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An officer who had risen from the ranks, in high command, of far and wide fame for courage and skill in leading, still

in the prime of life, but dying in part from exposure in peril, but in part also from carelessness and luxury of life. A gallant soldier, a skilful chieftain, and no more. Climbing upwards in the world—this is his one thought. By and bye to be a Marshal of France, who knows! Is then the mother forgotten and her lesson lost? Nay; she has said the 'good-night' for him always: and he!—he has kept a heart, not altogether hardened, for her: he has thought of their poor home, and sent somewhat of his wealth to cheer them, and now and again, weary of pleasure, weary even of glory, he has wandered back in thought to the Church of Victories in Paris, and said over again the 'good-night' of his childhood. Those kisses flung up the church still live to plead for him perchance: perchance, too, the mother is still praying this moment with that strong prayer which is prayed after many years of a faithful life, after many sufferings borne, many good works done.

He is dying: the days left him are few, but he may still go about a little, carefully tended and watched by no unloving eyes. To-day he is cheered by an old friend from Europe who talks of familiar scenes still dear, and carries back his mind to home. They are passing the Cathedral in Algiers, and his friend would go in, and the officer cannot choose but go with him. A cathedral in which there are many worshippers of many nations and strangely varied dresses, different by form of face and colour of skin, but all bowed together in the one worship at the Benediction and singing the one tongue.

It was a scene to touch the heart, to awaken devotion.

It is over and the crowd is leaving the church, but the sick officer stays on. He has gone up near to the altar, he is prostrate on the floor, his head is bowed to the ground. His friend is anxious; the sick man must not be out too late nor too long. Still the officer lies there. Is he dead? No, not dead, but alive again.

It is the hour at which in those old days he has flung his kisses up the church by his mother's side. She this moment is saying 'Good-night' for him in the Church of Victories. The mother's lesson has burst, seedlike, through the hard soil. Up to the Tabernacle once more are going the repentant kisses, to the Sacred Heart once more the loving 'Good-night.' The long bad dream is past and he is awake again, and before he leaves the church the priest has promised to call the next morning and hear the confession delayed for years.

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"Where am I, François? I thought I was home at Our Lady of Victories. Send for a priest, send quick, I have not long to live." The thought of his babyhood and of his many 'good-nights' has been with him since he left the Cathedral, the memory of that First Communion and his whole offering of himself, the promise to his mother as he left her always to send home his 'good-night,' to the Dweller in the Tabernacle. No: he must not wait till morning. "Send for a priest, quick a priest: what have I been doing?—I have wasted my life on baubles."

And that night a true confession and a true communion and for a few nights after the old 'good-night' of his childhood said with a hot heart of love, at the hour at which he used to kneel in Paris flinging his baby kisses up the church. A few days spent in patient suffering and in acts of love, and in so leaving the riches that had come to him, that the Dweller in the tabernacle shall be honoured, till the end of time if so it may be, in Algiers where he had strayed from the tabernacle, and in Paris where he had learned to love it. And then, after a few days, the last 'good-night,' spoken when the lips could scarcely speak—the baby lesson lisped

painfully again—and a last kiss flung to the dear church at home when the lips could speak no more.

And the mother has triumphed—when do good mothers not triumph?—and her lesson has outlived lesson of priest and teacher, and Our Lady of Victories has won still another victory, and the soul of the child, so early trained to love, has gone to offer repentant kisses which will not be refused to the very wounded Heart, no more in a Tabernacle, Itself.

For a mother's early lesson, strong with a mother's love, can hardly die.

Even as the Lilies.

By Mia Laughton.

SOME fifty years before the Revolution swept away so many mementoes of the great past there stood in a small park on the outskirts of Versailles a convent, one of the oldest educational houses in France. It was a low, grey stone building, surrounded by high walls, moss-covered from age. The grounds were laid out in smooth lawns and broad grassy avenues of old chestnuts whose foliage hid the convent from view as effectually as the walls: and within those grey walls peace was king:—never an echo of the city's pleasures or a murmur of its sorrows reached the inmates.

In the sunshine of a July morning the Superior was sitting in the garden, and, on a stool at her feet, leaning against her, was Angèle de Saint Valery, the 'convent child.'

Death calls some privileged mortals so gently, that they fall asleep in his arms with a smile on their lips. So it had been with the Marquise de Saint-Valery, Angèle's mother. She was found in the garden of their hotel at Versailles with Angèle, only two years old then, asleep in her lap; but the heart against which the little, fair head was leaning had ceased to beat. Over-exertion, undue excitement at a ball,

and many other things were spoken of : but the fact that the young Marquise had that spring afternoon passed beyond the reach of science could not be argued away.

The four years which followed left their stamp on the pale face of the motherless child. But when the Marquis de Saint Valery was appointed ambassador to the Court of Vienna, he felt that his daughter could not be left to the care of servants for an indefinite number of years ; though the idea of taking her with him never even occurred to him. His wife had no near relations, and among his own he could find none willing to burden themselves with the care of a child. It was then that he bethought him of the convent within an easy distance.

He took Angèle with him on his first visit, and the child herself silently won his cause. While the Superior hesitated at the responsibility of so young a charge, her gaze naturally turned to Angèle herself. She was standing a little apart from her father with her eyes on the nun's face. The unconscious pathos of her attitude and look told plainer than words how slender was the tie between father and child ; how loveless was the home that child was asked to leave. The silent argument pleaded her cause better than any eloquence from the Marquis, had he attempted any, and thus it was that Angèle de Saint-Valery became the convent child.

The nun was thinking of that day, more than ten years ago, as her hand now rested lovingly on the girl's fair head. Little Angèle had been placed in her special charge, and in her charge she had remained until to-day, which found the nun at the head of the convent and the child of her adoption about to leave that convent for ever.

There was bitter grief in the nun's heart, not the less bitter because she might not put it into words. None knew so well as she did how faint an index was the girl's beauty to the pure whiteness of her soul ; and now the world was to

rub the bloom from this lily. The convent child should have been the convent's gift to heaven, not to earth.

The great outer bell clanged loudly, and the tears started to the nun's eyes. A few minutes later a lay sister came hurrying down the path, but the Superior by a gesture told her that her errand was understood. "Your father has come, my child," she said, rising; "it is time to go. You see even the oldest friends must part after a time."

She tried to speak cheerfully, but the tears overflowed on her pale cheeks: as they fell on Angèle's hand the girl looked up and smiled. A smile which, for all its sweetness, seemed to hold a rebuke—the rebuke of those of little faith.

"Why do you weep, mother?" she said. "It is only for a little while. Surely you know that I shall return?"

"I shall return!" how many times had not the nun heard those words from ardent young lips, which had half forgotten them by the time the convent walls were out of sight! But now they raised a swift hope in her heart, which had lain there unconfessed, though she only answered; "You will find other ties, my child; and life in the world can be very fair."

Angèle shook her head; she, who have never been outside the grey walls since that far off day, when she had first passed within them; she, who had never seen her father's face from that day until within the last two months.

"No ties so strong as those which bind me here," she said quietly; "no life so fair as the peaceful life you have given me here. Do not fear, dear mother, I shall return."

And that was her farewell to one and all, even to the humble portress, who took no trouble to hide the tears which ran down her cheeks. It seemed as yesterday to the simple soul since she had held open the gate while a white-faced child passed in, and now she was holding it open for the convent child to pass out again—a tall slender maiden of seventeen, holding herself erect with simple unconscious dignity.

"Do not weep, sister, I shall return," she said, and with a last smiling look at the loved faces behind her, Angèle passed out of the convent gates.

The Marquis de Saint-Valery had listened with secret amusement, as he bowed his courteous thanks to the Superior for all her care. He glanced at the fair face beside him as they drove away, and wondered how long it would take to transform this convent lily to a conscious beauty.

"Are you not glad to be going home at last, Angèle?" he asked.

The girl turned her large blue eyes very quietly to this father who was a stranger to her. "You forget that I have never known any home except the one I have just left," she replied. And the Marquis found himself in the unusual position of having nothing to answer.

The weight of his paternal duties had not been too heavy. Short letters, of the most conventional type, written at regular intervals, had been the sum total of them. Within the last six months, however, finding himself in France again, probably for the rest of his life, it had occurred to him, that the obvious and only reason for his daughter's existence was that she should marry, and carry on the family name through one of her sons. He had therefore announced his intention of withdrawing her from the convent; had paid her one or two visits; had re-organised his establishment and chosen a mistress for his household. And here he had met, among his relatives, with none of the difficulties of ten years before; the only difficulty in fact had been to make a choice.

Madame de Favernaye, a widowed cousin, was charmed to come to his assistance. The routine of fashion was to her as the very breath of life and she was eager to initiate Angèle into its pleasures, while the vision of a trousseau and a grand wedding, with herself in the distinguished part of mother, was in itself a sufficiently attractive prospect. With the young débutante's grace and beauty she was also delighted.

Alas, for the uncertainty of all things human! Madame de Favernaye's delight soon vanished. Was there ever such a phenomenon before, she asked herself angrily, as a girl who, having been buried alive in a convent and rescued from it, did not fall into raptures over dainty raiment and grasp eagerly at pleasures hitherto undreamt of? It might have been interesting to watch such a case under the charge of somebody else; but under her own it was not at all amusing.

She resolved to speak to the Marquis on the subject, but she found it difficult to put her complaints into shape. After all, was there any offence in taking no interest in the mysteries of fashion, or failing to find pleasure where society finds it? The real offence was that the young girl did not prove an interesting charge to her cousin, and in *that* form, Madame de Favernaye did not care to lay her report before the Marquis. She stood somewhat in awe of him, for she never felt certain that he was not amusing himself at her expense.

She managed however to put her grievances into words one morning when they were alone, and ended the list by declaring that Angèle was known by the name of the pretty saint.

The Marquis listened with due politeness, but once or twice his lips twitched, and at this he laughed outright. "And yet you complain!" he said. "I thought your ambition would have been to see her distinguished amongst all other débutantes? Beauty and virtue combined! My dear cousin, the position is unique!"

It never needed much to rouse Madame de Favernaye, but "Cousin Henry" managed to do it sooner than most people.

"You can laugh if it pleases you," she said, with an angry shrug, "but, if you take my advice, you will marry her quickly. So much virtue is apt to alarm in this sinful generation."

Her cousin made her a little bow. "Your advice shall have every consideration," he said.

The bow swept away the last remnant of Madame de Favernaye's self-control. "And when you do take it into consideration," she answered sharply, "Mademoiselle will tell you that she has no other ambition than to return to her beloved convent."

If she expected to startle her companion, she failed completely. "Possibly," replied the Marquis, with aggravating quietness: "but that won't prevent her making a very good wife to the husband I shall choose for her."

Madame de Favernaye went to the door and turned on the threshold for a parting shot. "You think," she said, "that because Angèle has her mother's frail appearance, she inherits her mother's yielding nature. You make the mistake of forgetting that she is also *your* child." And feeling she had not been completely routed she closed the door behind her rather hastily.

The Marquis had sneered at his cousin's advice, but it had carried weight notwithstanding: the more so as the loss of the companionship either of his daughter or of Madame de Favernaye would cause him no grief, It was Angèle herself, however, who unconsciously hastened his plans. They had been to the opera one night, from the opera to a reception, from the reception to a ball; and the next morning the young girl quietly fainted away in her chair. The family doctor, who fifteen years before had shaken his head at Angèle's young mother lying dead in the spring sunshine, now shook his white head at the daughter, and advised a quieter mode of life.

Fearing lest the rumour of his daughter's frail health should get abroad, the Marquis exerted himself to such purpose that a few months later he announced to Angèle that he had received and accepted for her a proposal of marriage from the Comte de Réalmont on behalf of his son.

The Marquis watched with interest the struggle which took place in the girl as she listened to his remarks on the

rank and position of her future husband's family, and on the personal advantages and charm of manner of the young Vicomte de Brassac himself. Her cheeks and even her lips were colourless, but the spirit which looked out of her eyes was not of a kind to permit the shaping of her life to pass into other hands without a protest. His own will greeted hers with a feeling of kindred. He paused at length, but Angèle remained silent.

It was the frail form which held the spirit speechless. Each breath came and went with a sharp stab, till she felt as if to speak must be to fall where she stood. The struggle between her and him rose up before her in all its hopeless inequality, but she knew that not to speak now was to give a tacit consent to her father's plans.

With a vague feeling of disappointment the Marquis made a gesture of dismissal. "You can go, Angèle," he said, "though a few words of gratitude would not have been out of place."

The clasp of her fingers left marks on her delicate skin, but her will found voice. "Father," she said, "I could not be happy. Let me go back to those who have loved and cared for me since I was a little child. Indeed, I am not fitted for the life you have planned for me."

Her father looked at her coldly and steadily. "I will not pretend that this is unexpected, Angèle; neither am I sorry to have the opportunity of telling you once and for all that you may put such thoughts away from you, as if they had never existed. Your duty to your family points clearly to a married life; as to the mode of it, you can make it as quiet as you please."

His look and the utter want of feeling in his voice chilled her heart, but her spirit did not falter. "I cannot recognize my duty as you trace it, father," she answered, "nor accept the life you have planned for me, if by any means in my power I can escape it."

"I congratulate you on the way you have been taught filial obedience," returned her father; "and I warn you that if you cause this marriage to be broken off I shall at once arrange another, in which it may happen that your future husband will have neither the rank nor the amiable qualities of the Vicomte de Brassac."

She left him silently, and as he watched her go, he felt for the first time a thrill of pride at their relationship. His cousin had been right after all. This girl was *his* child, with nothing of her mother but that frail form. Ah, if the body had but equalled the spirit, the future might have seen a de Saint-Valery worthy of the old name. This was not the stuff to bury in a convent!

He waited with an anxiety which he would have stoutly denied, to see how Angèle would behave towards her betrothed; but though there was nothing in the girl's manner which could have encouraged the most hopeful of lovers, neither was there anything to take exception to. Only as the days went by she seemed to grow frailer, and into her eyes there would sometimes creep a look of fear as if at the thought of some dreaded trial from which there was no escape.

The Vicomte himself saw that the sweet, serene gravity which had attracted him from the first was deeply troubled, and one day he found an opportunity to speak of the change he had noticed.

"Mademoiselle," he said, "you have grown very sad of late; can it be that I am the unhappy cause?"

Angèle looked into his face and knew that she had but to appeal to this man's chivalry to set herself free. The weak flesh called for a reprieve, but the strong spirit would not yield. Delay meant so much less strength for the fight when it came.

"I am sure, Monsieur," she replied gently, "that your wife will be a happy woman. If now, or later, I give you pain, please believe that I do so unwillingly."

He did not weigh her words very carefully; they only sounded to him as of good omen for their future, for he had fallen genuinely under the charm of the girl's grave face, and pure steady gaze; later on, he read them in a different light.

As for Madame de Favernaye, she came to the conclusion that glimmerings of reason had awakened in her young cousin, when Angèle chose her wedding dress herself—an exquisite texture of satin embroidered in silver. It was certainly eccentric to reject orange blossoms in favour of small white roses, but at least it was better than having no more opinion of her own than a marble statue. And when Angèle, without protest, despatched under her own hand a card to the convent announcing her approaching marriage, her estimable cousin began to feel satisfied.

Had she known that roses, such as Angèle had chosen for her bridal flowers, climbed in thick clusters round the windows of the convent chapel; that across the highly-polished card of "*faire part*" with its silver lettering, Angèle had written the words in her clear handwriting "I shall return"; and that the date of the wedding was exactly a year since Angèle had left the convent—her satisfaction might have been less. Merely in a vague, indefinite way however; for neither she nor anyone else had conceived the faintest suspicion of the plan which Angèle had formed for her own release; nay more, even if it had been suggested to them, they would have ridiculed the idea that so young a girl, brought up in complete seclusion, would have the courage to perform so bold an act.

Angèle's wedding morn dawned as brightly as though for the most willing of brides; but those who dressed her in her shining robes, could not look at the pale face and white silent lips. Only once did she speak. When they would have twisted the bridegroom's pearls in her hair, and clasped them round her neck, she put them aside; she would wear

no jewels, and on her hair only the wreath of white roses she had chosen.

Madame de Favernaye shrugged her shoulders and consoled herself with the thought that she would presently be released from the responsibility of her young cousin's vagaries; but even she felt a sudden rush of pity when Angèle stood ready and looked round on them with wide-open entreating eyes, as if searching for some friendly aid.

For that moment Madame de Favernaye felt as if she had taken part in some ruthless deed; but all minor details and vexations were completely forgotten, when she found herself passing up the aisle of the church on the arm of the Comte de Réalmont, and knew that her own person and toilette ranked only second in interest to those of the bride.

The great building was crowded. Half the throng belonged to the élite of society and were known to Madame de Favernaye: to the other half she considered that *she* was known. With a delicious thrill of triumph she felt she would be envied the speedy and brilliant issue to which she had brought her difficult mission. She saw herself in imagination recounting later on the many obstacles which, but for her tact, would never have been surmounted. In a self-complacent dream she heard the well-bred murmur of the bridegroom's voice, and then became suddenly aware of a pause in the ceremony.

The priest was waiting for the bride to speak. The Vicomte de Brassac looked at the pale face by his side; at the wide-open unseeing eyes; at the silently-moving lips, and laid his hand lightly on the arm of the girl who was almost his wife.

At his touch the life seemed to awaken in her. Her bridal bouquet slipped to the ground, and she pressed her hands against her breast. "I cannot!" she said. Her voice was no indistinct broken murmur; its clear tone reached the very limits of the church hushed in deepest silence.

With a crash Madame de Favernaye's dreams fell to earth,

and her dismay found vent in a smothered cry ; the bridegroom's face grew very pale, but the Marquis turned to the priest with a furious gesture of authority and whispered : "Continue ; this is but a piece of childish folly."

But the priest hesitated, and then moved aside, for Angèle stepped forward and knelt down. She stretched out her hands to the altar, and never had a bride's voice sounded so clear and firm through that silent church.

"Do Thou," she said, "hear my vow ! To Thee alone will I give myself, that with body and soul I may magnify Thee."

She rose, and without another word or look passed down the church—alone. She held her head erect and her step never faltered, though there was fear and physical pain hidden under that semblance of undaunted courage. The gaze of those hundreds of eyes seemed to pierce her through. But outside in the pitiless sunshine it was worse ; for there the crowd was no longer silent, and from the church to her carriage the girl suffered a martyrdom of maidenly shame.

Even when she found herself on the way to the haven she had chosen, she did not feel secure. Would she reach the convent unarrested ? Would she be allowed to remain there ? To find a marriage for her, after what she had done that day, would be difficult, but her father's control over her would still last for many years. The thought made the dull pain at her heart suddenly deepen into a sharp pang. But in that very pang, Angèle found her security at last. In a flash of thought she remembered her mother. Death came gently to the young sometimes ; from death no one could help her ; and death in such guise, who would fear ?

At last the grey convent walls and the great iron gate Ah, sister portress ! fling it open wide, and let the convent child pass through it for the last time !

Along the cool, silent corridors Angèle passed swiftly, straight to the chapel. Mid-day had struck, and the community was assembled there ; the Angelus had been said,

and the nun at the organ struck the opening chords of the Virgin's hymn—struck them and then paused, for the voices were silent. From her seat in the choir she could not see, as the others saw, the vision in shining white and silver garment, which passed up the church and knelt at the altar steps: a vision flower-crowned, but with a face of waxen pallor, and a frozen look in the blue eyes. Even at that moment Angèle felt, as one feels in a dream, the contrast between the vast over-crowded church she had left, and this peaceful chapel through whose open windows came the soft murmur of a summer's day, and the sweet scent of the white roses which covered the outer walls.

Once more and louder came the opening chords of the *Magnificat*, and then a voice, which the echoes of the chapel knew full well, rose clear and unshaken. "Magnificat anima mea Dominum," sang Angèle, and one by one the trembling voices of the nuns took up the words and, as they sang, their voices gained in fervour. They vaguely guessed that a victory had been won, and that song of the weak, rejoicing in strength which had been bestowed, gathered fresh significance.

As they sang, Angèle's voice died away; the rigid lines of her face softened; the frozen unseeing look passed, and peace stilled the pain at her heart—a peace which loosened the convulsive clasp of her hands, and bowed the flower-crowned head.

"Sicut locutus est ad patres nostros: Abraham et semini ejus in sæcula :——" the voices ceased suddenly.

Angèle had fallen on the altar steps; fallen so that the summer sunshine fell across her upturned smiling face.

And the Amen to that *Magnificat* was never sung on earth.

THE SLATTERYS

BY JAMES BRITTEN, K.S.G.

Introductory

THE peace of several large towns in the North of England was disturbed during the winter of 1897–8 by the visits of an itinerant apostate priest named Joseph Slattery and his female companion, a sham nun: and they have now (October, 1898) again appeared in this country. These persons are the latest representatives of a school of lecturers dear to a certain class of Protestants and, it can hardly be doubted, to another and less reputable class of persons, who find attractive the indecency and obscenity which too often characterize the pretended "revelations" of the speakers. The former class is—God be thanked!—rapidly diminishing in number, but, helped by the latter, is still sufficiently numerous to make the trade of the "converted priest" and "escaped nun" remunerative, if not lucrative. The lecturers are received with more or less enthusiasm, and their fabulous and scandalous statements are greedily swallowed, no matter how often similar falsehoods have been detected and exposed.

A long list of these persons, from the time of Dr. Achilli to the present day, might be given in support of this statement, and would show that, where the vilification of Catholics is in question, the personal character of the maligners is not taken into account. One example will suffice. At the present time a

man calling himself "Francis George Widdows"—his real name is Nobbs—and professing to be an "ex-monk," is going about delivering lectures which contain the vilest accusations against the Church. In 1888, after he had for some time plied the trade of Protestant lecturer, and while he was actually pastor of a "Martin Luther Church," he was sentenced to ten years' penal servitude for one of the vilest offences known to the law. On his release from prison, before the expiration of his full term, he resumed the "pastorate" of his Church, and was publicly welcomed by a Mr. Job Williams, at one time a paid lecturer of the Protestant Alliance, who expressed his satisfaction that the congregation at the Church of Martin Luther had received Widdows back as their pastor, and prayed God to bless him in his work. On Monday evening, February 21, 1898, he lectured at Barry Dock, Cardiff, his chairman being Alderman Richard Cory, J.P. Mr. Cory, who had been made acquainted with the man's antecedents, spoke of Widdows as "a brother," and the Rev. W. H. Pritchard, pastor of the Welsh Wesleyan Church, closed the meeting with prayer![1]

Reference has been made to the Protestant Alliance—a body which holds an evil pre-eminence among the more unscrupulous of the organizations which live by attacking the Church. Of this body Mr. C. H. Collette, whose misstatements have repeatedly been exposed, is the chief literary ornament, and the Rev. Alexander Roger, whose misrepresentations and vulgarities are notorious, is the paid lecturer. It was the Protestant Alliance which employed the apostate Chiniquy to stump the country in the winter of 1896–7, and

[1] A brief sketch of Widdows's history has been prepared for distribution in places visited by him (C.T.S. : 1s. per 100).

which secured the Slatterys for a similar campaign in 1897–8. There is no mistake about this, as the following advertisement, cut from the *Monthly Paper* of the Alliance for November, 1897, will show :—

"Rev. Joseph Slattery, ex-Roman Catholic Priest.—There has just arrived in this country from America the Rev. Joseph Slattery, ex-R.C. priest, and now a Minister in the Baptist Church. This ex-Priest is accompanied by his excellent and talented wife. He bears the highest testimonials from well-known gentlemen in America, and left the Church of Rome more than nine years ago. He is a master of the English language, and is prepared to lecture in opposition to the Romish Doctrines and Practices, as the doors may open to him. His wife, Mrs. Slattery, is also prepared to address ladies' meetings. She was educated in Rome, and has talents which give her wonderful power with her own sex, and knows how to present her cause. All communications may be addressed to the Protestant Alliance, 430, Strand, W.C."

Moreover, Slattery prints on his bills the following recommendation from the late Secretary of the Alliance :—

"Protestant Alliance,
"430, Strand, London, W.C.
"*October* 25, 1897.

"Allow me to introduce my friend, Mr. Slattery, whom I hold in high esteem, and of whom I have received the highest testimonials from friends in America.

"A. H. Guinness, *Secretary*."

In the following pages will be found a fairly complete history of these two persons, every particular of which, it will be observed, is supported by evidence drawn from published sources.

The Rev. Joseph Slattery.

As soon as the above Protestant Alliance advertisement had appeared, supported by puffs preliminary in the Protestant papers—notably one by Mr. Walter Walsh, in the *Protestant Observer* for November, who

had seen Mr. Slattery's "original credentials, which are very satisfactory, and speak highly both of his personal character and his ability as a lecturer"—an article was published in the *Monitor*, in which a sketch of Slattery's antecedents was given, mainly on the authority of a valuable pamphlet published by the Catholic Truth Society of America.[1] Of this article many thousands have been reprinted and distributed, and the statements it contains have not been seriously called in question.

Joseph Slattery, who was born on March 6, 1857, near Limerick, and was educated at the Limerick Seminary and afterwards at St. Patrick's College, Thurles, was ordained priest at Thurles on May 24, 1880, for the archdiocese of Dublin. Here he became a victim to habits of intemperance. After several admonitions from his ecclesiastical superiors, he received a solemn warning from Cardinal M'Cabe, and his appointment to a certain curacy was only made on condition that he took the total abstinence pledge. The unhappy man again succumbed, and Archbishop Walsh, who had succeeded Cardinal M'Cabe, gave him one more and final trial. But he broke down again, and in the interests of religion the Archbishop said that he could not have anything more to do with him.

Slattery disappeared from Ireland, and in 1887 made his appearance as a student for the Baptist ministry at the Theological Seminary in Colgate University at Hamilton, N.Y., whither he had been sent at the expense of the Baptist Education Society. Here he posed as an ex-priest who had renounced the Church of Rome from "conscientious scruples": a paper published at the University stated that he

[1] *The Business of Vilification practised by "Ex-Priests" and Others.*

had been educated at Maynooth, and belonged to the diocese of Dublin.

The Rev. J. V. McDonnell, a Catholic priest of Hamilton, wrote to Archbishop Walsh, making inquiries as to Slattery's antecedents, and received the following reply :—

"ARCHBISHOP'S HOUSE, DUBLIN,
"*May* 22, 1889.

"MY DEAR FATHER MCDONNELL,—You or any other person, ecclesiastic or layman, will be perfectly safe in challenging inquiry as to the antecedents of unfortunate Father Slattery. In Cardinal M'Cabe's time he broke down very badly from intemperance. About a fortnight before the Cardinal's death he received an appointment on condition of binding himself in a most stringent way to the total abstinence pledge. There was a distinct written intimation—the original of which I hold—that this was to be the last chance.

"Well, he broke down again. I thought it right, even after all this, to give him one chance more—of course with the intimation that it would be the last, so far as I was concerned. He broke down again, and I was unable to have anything more to do with him. . . . I may add that he was not educated at Maynooth.

"Sincerely yours,
"WILLIAM J. WALSH,
"*Archbishop of Dublin.*"

This letter was sent to Dr. Dodge, president of Colgate, by Father McDonnell, and Slattery was expelled. He then tried to gain a foothold among the Baptist brethren in Philadelphia, but was expelled from the Philadelphia Conference.

On the republication of this letter in England, doubt was cast upon its authenticity by Slattery and his friends. The Rev. Patrick Lynch, who has done more than any one to expose the Slatterys, wrote to Archbishop Walsh on the matter, and published the following copy of his reply :—

"ARCHBISHOP'S HOUSE, DUBLIN,
"*December* 13, 1897.

"DEAR FATHER LYNCH,—The letter dated May 22, 1889, and addressed to Father McDonnell, which had been published in so

many American and now in so many English newspapers, was undoubtedly written by me.

"That it refers to the lecturer now in England there can be no doubt, for only one priest of the name of Slattery has left this diocese under any circumstances within living memory, and the one who left was the unfortunate victim of drink about whom I wrote to Father McDonnell. In my letter to Father McDonnell I referred to a letter written to this unfortunate man by Cardinal M'Cabe. The letter, of course, has been preserved, with other documentary evidence, including some in Father Slattery's handwriting. But what further evidence can be required? The case is a lamentable one, absolutely without parallel in my experience.

"I remain, dear Father Lynch,
"Faithfully yours,
"WILLIAM J. WALSH,
"*Archbishop of Dublin.*"

These two letters speak for themselves.

When Mr. Slattery left Ireland and began his career of "No-Popery" lecturer in America, he treated his audience in various places to his reasons for leaving the Catholic Church, and he has been doing the same in England. As lately as June 6, 1897, in the Music Hall, Boston, U.S.A., he gave his hearers an elaborate history of his difficulties, which he said he submitted first to his brother priests, then to his bishop, then to a conference of thirty or forty priests. Then he "commenced to read the Bible," and "after much study and speculation decided to leave the priesthood of Rome." Then "an English officer, who was a Christian man, explained the Scriptures to him," and his conversion to Protestantism was accomplished. The report of this lecture, from the *Boston Citizen*, is reprinted in the *Christian Scotsman* of July 3, 1897, and may be compared with Archbishop Walsh's letters printed above.

A word may be added as to the lectures which Slattery delivered in America. These discourses seem to have produced the customary amount of disturb-

ance, which was represented by Protestants over there, as it is by Protestants here, as resulting from an anxiety on the part of Catholics to suppress the truth. It is therefore important to have the testimony of an unprejudiced person, and this is supplied by Mr. Samuel B. Adams, City Attorney of Savannah, where serious rioting followed one of Slattery's lectures. Mr. Adams, who is also Chairman of the Board of Stewards of one of the Methodist Churches of Savannah, wrote a long letter, dated March 9, 1895, to the *Nashville Advocate*, the official organ of the Methodist Church South; the editor of the paper speaks of Mr. Adams as "a man of the highest character and veracity." This is how he speaks of Slattery, his wife, and his lectures :—

"Before the lecture our town was flooded with handbills, which no Christian or gentleman could have gotten up, suggesting that Slattery and his wife proposed to make vile and filthy charges, not only against the Church, but against its priesthood and even the Sisters of Charity. This was not said in terms, but the handbills were certainly calculated to create the impression, and the impression was confirmatory of the reports that had reached here from other sections as to the character of these lectures. . . . I do not hesitate to say that I cannot understand how a Christian or a gentleman, or a decent man, could have been, as Slattery was, the author of these handbills. Catholics were naturally and properly very much exasperated, and it seems to me that all fair-minded people ought to have been indignant."

The lectures which Slattery has delivered over here have been of a similar character to those which Mr. S. B. Adams describes, and have unfortunately led to similar results. At Manchester, at Sheffield, at Bradford, and elsewhere, the humbler class of Catholics were not able to withstand in silence the insults heaped upon their religion by an apostate priest and a sham nun. The local papers have described the scenes which took place—scenes

which I regret, but at which I cannot wonder, seeing that the character of the Catholic clergy and the purity of Catholic women was attacked and impugned.

During the winter of 1897–8 the law took cognizance of the proceedings of the couple, and they were charged at Edinburgh with the sale of "an indecent and obscene book." Their legal adviser undertook that the work—for the publication of which, as Slattery himself states in the preface, he had been "imprisoned in Pittsburgh, Pennsylvania" —should be withdrawn, and all copies destroyed; notwithstanding which undertaking Slattery continues to advertise it on the bills of his lectures. The plea of justification urged by Slattery's counsel was that the book was not his own production, but that it consisted of extracts from Catholic manuals of theology, translated into English. A similar plea was urged some years since for a scandalous work of similar character, entitled "The Confessional Unmasked," which was issued by a lecturer of the Slattery type named Mackey, and, in spite of this plea, was condemned by legal authority.

A word may be said with regard to these extracts, which are frequently brought forward by lecturers of the Slattery type as furnishing material for charges against the Church.

The study of moral theology forms an important part of the training of a priest. It involves a careful study of the Ten Commandments, and of the various obligations which they entail upon Christians. The priest is the physician of the soul, just as the doctor is the healer of the body; and each, in the course of his training, has to study the various diseases as to which he may be consulted, and upon which he must, therefore, be prepared to give advice. Sins

against the sixth (which Protestants call the seventh) commandment have to be studied like any others, and the Protestant lecturer conveys the impression that the investigation of these occupies a large portion of the time of the student. So far is this from being the case, that the time devoted to the sixth commandment is as short as possible. Moreover, it must be remembered that the text-books for these lectures are written in Latin, and are thus practically restricted to those for whose use they are intended. Slattery, and those like him, translate the passages most unsuitable for general perusal into English, and distribute them broadcast. If medical books—nay, if even the Sacred Scriptures themselves—were treated in a similar manner, it would be easy to formulate a charge of immorality against the medical profession, or against the written Word. It must never be forgotten that those who, on such material as such extracts supply, base a charge of immorality against the greatest Christian communion, do not scruple to place the Bible in an unexpurgated form in the hands of children. Those who challenge Catholics to read on public platforms certain passages which they have translated into the most offensive English they can find, would not dare to read in the same way certain passages from the Bible.

That the study of this portion of moral theology is no way injurious to those who are engaged in it, is shown by the following extract from the report of Her Majesty's Commissioners to inquire into the management and government of the College of Maynooth, published in 1855 as a Parliamentary Blue-book : Lord Harrowby (a Protestant) was Chairman of the Commission :—

"In the first place we fully admit that in Maynooth, as in all Roman Catholic colleges for the education of ecclesiastics, a portion of the course of moral theology is occupied with the discussion, in more or less detail, of sins against chastity. . . . Such study is confined in Maynooth to a very short period. One professor fixes it at eight days. The subject itself is always treated of in a learned language, and every security is taken which piety and prudence can suggest, that it shall be handled with reverence and reserve, and in no spirit of licentious curiosity.

"We are here bound to say that we have no reason to believe, from the evidence of any party, that these studies have had practically an injurious effect upon the mind and character of the students" (p. 65).

The foregoing statements with regard to Slattery's antecedents have been publicly made, and he has been challenged to contradict them, and to take proceedings for libel against those who have made them. That he has not done so is sufficient evidence of their accuracy; his pretended "refutation" of them is dealt with in the postscript. As might, however, have been expected, one or two of his supporters have endeavoured to defend their hero, and I will say a few words about them.

In the long correspondence in the *Manchester Courier* which arose out of the Slatterys' visit in 1897 is a note from a Mr. Touchstone, who presided at one of the meetings, in which he mentions having received a letter from a prominent Baptist minister of Philadelphia, "most satisfactory as to the *bonâ fides* of the much-maligned Mr. Slattery." The Rev. C. H. Woolston, the writer of the letter, says, among other things: "Five years ago I was in Dublin, and inquired about him there, and I discovered that he had the highest record as a faithful Catholic." The letter is dated January 7, 1898. "Five years ago" would bring us to 1893, or, allowing a certain latitude, to 1892; yet it will be remembered that Archbishop Walsh's letter to Father McDonnell, denouncing

Slattery's third breakdown from drunkenness, and saying, "I was unable to have anything more to do with him," is dated May 22, 1889!

Can this be explained? Indeed it can, and that in a manner which can hardly be satisfactory to Mr. Touchstone. Be it noted that this Philadelphia minister's letter is dated January 7, 1898. Now in July, 1895, Mr. Brann, an American freethinker and editor of the Texas *Iconoclast*, published in his paper a violent denunciation of Slattery. This has been distributed broadcast during Slattery's English campaign, and need not be reprinted here; but the concluding paragraph throws considerable light on the letter "received" by Mr. Touchstone, and the reference to Slattery in Dublin "five years ago." Mr. Brann, *writing in July*, 1895, says:—

"After giving a dreadful account of how Catholics persecute those who renounce the faith, declaring that they were a disgrace to the Church while within its pale, he [Slattery] produced *a certificate from a Philadelphia minister to the effect that he—the Philadelphian—had visited Slattery's old parish in Ireland, and the Catholics there declared that he was a good and faithful priest.*"

There can be little doubt that this "certificate" is identical with the letter "received" by Mr. Touchstone and dated January 7, 1898. If we assume that Slattery had already been using it for some little time when he produced it in 1895, we can easily understand the minister's reference to his visit to Dublin "five years ago," although we may doubt the accuracy of the estimate of Slattery which he says he obtained.

Another testimonial to Slattery is printed in the *Belfast Weekly News* of February 12, 1898, taken from the *Christian Scotsman*, from which I have already quoted a lecture by Slattery (p. 6). This is from Dr.

Justin Fulton, the author of a work even more vile, if that be possible, than Slattery's prohibited pamphlet —a work which Mr. John Kensit, the well-known Protestant champion, is not ashamed to advertise and expose for sale. Fulton was lecturing for a short time in England some few years back, but his discourses were too bad even for the Protestants who like that kind of thing, and he soon went back to America. The late Bishop of Chichester severely censured an Anglican clergyman of his diocese who had been present on the platform at one of Fulton's lectures. This man considers Slattery "a noble Christian gentleman!"

Fulton, however, unquestionably exists, and we may assume that the Rev. C. H. Woolston is also a real, although he is clearly an untrustworthy, person. It will be seen later on that the pretended witnesses to Mrs. Slattery's *bonâ fides* cannot claim even this amount of credence.

I now proceed to deal with Slattery's female companion.

Mrs. Slattery.

"*Convent Life Exposed*, by Mrs. Slattery, otherwise Sister Mary Elizabeth," is the name of the work in which Mrs. Slattery professes to give an account of her life. This book, which was first published in America, was reprinted for sale in Manchester towards the end of 1897. It bears no publisher's name—even the name of the printer is not given; nor is this to be wondered at when its contents are taken into account. The copy from which I quote was purchased in Manchester from Mr. Slattery; it differs from the American issue in the substitution of initials for the names of persons and places, and in having a special preface which, from internal evidence, is

probably the work of Slattery, although signed "M. E. S."

A considerable portion of *Convent Life Exposed* is devoted to filthy calumnies against the sisters of the convent in which Mrs. Slattery pretends to have been. As, however, it will be conclusively shown that she was never within its walls, the repulsive task of examining these loathsome falsehoods need not be undertaken. It will surprise no one to learn that the worst portions of this book have been spread broadcast by the Slatterys in a penny pamphlet. It is also worth mention that the book contains advertisements of other works, including the one condemned by the Edinburgh magistrates, whose nature is evident from their titles; among them is *Maria Monk*, which is said to be "a standard work," which "still stands like an impregnable fortress, defying its enemies." [1]

I propose now to examine certain statements of fact put forward by Mrs. Slattery, who tells us (p. 23) that she has "nothing to conceal," and that she gives "all the names of persons and places connected with her life." It is ominous and suggestive that, in spite of these boasts, both names and places are often indicated only by initials in the edition prepared for home consumption.

In the *Manchester Courier* of January 1, 1898, Father Lynch briefly epitomized and commented on certain of Mrs. Slattery's statements in the following terms:—

"She was born on March 2, 1867, and named Mary E. MacCabe. When she was twelve her mother died, and shortly afterwards also her father, who was named James MacCabe.

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[1] See *The True History of Maria Monk* (C.T.S., 1d.), for a complete exposure of this lying production.

Her aunt, Mary MacCabe, married Benjamin A. Marlowe. Mrs. Marlowe had five children, one of whom, Alice M. Marlowe (first cousin to Mrs. Slattery), married John Brandon, who lived in Cavan at the date of Mrs. Slattery's writing her autobiography. Her father, James MacCabe, lived in the neighbourhood of Cootehill. She herself entered the Convent of Poor Clares, Cavan, on March 10, 1883, and after remaining there a few years finally left. She met Mr. Joseph Slattery in America, and married him, and accompanies him now in his lecturing tours. All this I take from the printed statements issued by both.

"When they began their lecturing tour, naturally people sought at once to verify the lecturers' statements. No James MacCabe could be found to have lived in the neighbourhood of Cootehill with a daughter named Mary E. MacCabe, the escaped nun. No Mrs. John Brandon lived in Cavan. Various other people mentioned in Mrs. Slattery's autobiography were all found to be fictitious. The Bishop of Kilmore, who lives in Cavan, officially certified that no Mary E. MacCabe from the neighbourhood of Cootehill ever entered the Convent of Poor Clares, Cavan. The present Lady Superior, who entered the convent as a nun in 1867, the year in which Mrs. Slattery was born, officially denies that Mary E. MacCabe entered the convent, and that no nun could be in it within the last thirty-one years without her knowledge. The nuns mentioned by Mrs. Slattery—Mother Joseph, Sister Justine, Sister Ursula, &c.—were all fictitious. No nuns with those names were ever in the Cavan Convent. Just like her husband, she invented names, and was careful not to mention the name of a single real nun. If she did the whole truth would very speedily and summarily be made known before a Lancashire jury."

As it is as an "ex-nun" that Mrs. Slatterly has posed most successfully before her various audiences in this country—her portrait in nun's dress adorns the penny summary of her work—it may be well to print in full the letters from the convent and ecclesiastical authorities which explicitly deny her claim to such a title. She tells us definitely in *Convent Life* :—

"On the 10th day of March, 1883, I entered the Convent of the Poor Clares as a postulant" (p. 43). "On the 29th day of June, 1883, I received the white veil or habit of novice" (p. 50).

She also tells tell us that her cousin, "then Mrs., now Lady M——," with her husband, "came to see me a few days before I received the white veil" : and it is worth while, as an example of the value

to be attached to her statements, to say a word or two about "Lady M——," who—how is not stated—"rescued [her] from the convent" (preface p. 9).

"Lady M——" was her cousin Katherine, of whom Mrs. Slattery tells us :—

> "When I was six years old, Katherine was married, with my father's consent, to the Reverend Robert J. M——, an Episcopal clergyman, who afterwards inherited the baronial estates of the M—— family in D——, by which he became, according to English law, Sir Robert M——, and his wife Lady M——" (p. 22).

On p. 110 Mrs. Slattery gives the full name as "Lady Morton." The name is printed in full throughout the American edition of her book; but in the English edition we are told that "at the earnest request of Lady M——, who rescued me from the convent," the name is omitted (preface, p. 9). Of Sir Robert Morton she says :—

> "He has died lately. He was ever the simple, unassuming, unaffected Christian gentleman. From my heart I sympathise with Lady M—— in her great loss. Her son, a mere boy, Sir Robert M——, succeeds him in the title and property. I often played with him when he was a child" (p. 128).

A reference to the *Blue Book* and other official lists shows that there is no baronet of the name Morton in Great Britain. The Rev. Robert J. Morton is also a myth; he does not occur in the *Clergy List*. These facts make it easy to understand why names good enough for the American public should be omitted when Mrs. Slattery's romance is issued in the country in which they can readily be traced.

Father Lynch has published the following letters, which show that Mrs. Slattery was never in the Cavan Convent, either as postulant, novice, or nun. The various names mentioned in them are those of imaginary nuns about whom scandalous stories are told by Mrs. Slattery. Decency forbids me to quote

these stories in detail, nor is there any necessity to do so; the absolute untruthfulness of the woman's statements has already been more than sufficiently demonstrated.

The Bishop's letter is as follows :—

"CULLIES HOUSE, CAVAN,
"*December* 18, 1897.

"DEAR FATHER LYNCH,—I have already contradicted the statement that Mary E. MacCabe, from the vicinity of Cootehill, was in the Convent of Poor Clares, Cavan, as postulant or novice. I repeat that contradiction. There never was a Sister Mary Elizabeth there. No postulant was admitted on March 10, 1883. No novice got the white veil in June, 1883. There never was a Superior called Mother Joseph. There never was a Sister Justine, nor a Sister Loyola, nor a Sister Ursula, nor an Hon. Blanche Coote, otherwise Sister Mary Francis. I have made inquiry in Cootehill about the alleged family history of Mary E. MacCabe. It is an invention pure and simple. It is alleged that a John Marlowe, J.P., lives at Tullavin. No such person lives there: no such person ever lived there. No Mrs. John Brandon lives in Cavan.

"I am, dear Father Lynch,
"Yours faithfully,
"✠ EDWARD MCGENNIS,
"*Bishop of Kilmore.*"

The Mother Abbess's letter runs :—

"ST. JOSEPH'S ABBEY,
"POOR CLARES, CAVAN,
"*December* 18, 1897.

"DEAR FATHER LYNCH,—Mrs. Slattery, otherwise Mary E. MacCabe, from near Cootehill, otherwise Sister Mary Elizabeth was never in this convent as postulant, novice, or nun. No postulant entered this convent on 10th March, 1883. No one received the white veil in the month of June, 1883. There never was a Mother Joseph Superior here, nor a Sister Loyola, nor a Sister Justine, nor a Sister Ursula.

"I am, dear Father Lynch,
"Yours faithfully,
"SISTER MARY BAPTIST,
"*Abbess.*"

The Mother Abbess of the Cavan Convent had five years previously written a letter to an American gentleman—Mr. Michael Lynam, of St. Louis College, Atchison, Kansas—who had written for information

as to "Sister Mary Elizabeth," with special reference to the statement published in her book that she had left a large sum of money with the community. It runs as follows :—

"St. Joseph's Abbey, Poor Clares,
"Cavan, Ireland, *December* 16, 1892.

"Dear Mr. Lynam,—The receipt of your kind letter this morning has given me a strange surprise, and I hasten to give you the desired information. It gives me much pleasure to state that the supposed Lady Elizabeth has *never* been an inmate of St. Joseph's Convent, Cavan. We *never* had a Sister of that name, and no member of Community came to us at eight years of age, or brought us £6,000. . . . No professed Sister has *ever* left our Convent, and the few novices who left are all living edifying lives in the world or in the cloister elsewhere. We know where all are, and keep up a correspondence with them. No one is ever pressed to stay in our Convent ; it is a very great favour to be kept. I can prove this if necessary, and the 120 inmates in our institution can do the same. . . . Should you take any means to put a stop to such an abuse, I will give you all the proof you require against the M. Elizabeth, if the Americans have any law to punish persons guilty of libel. I would be most gratified if you would kindly send me the papers in which the lectures are published ; perhaps we could do something to prevent further scandal.

"I remain, dear Mr. Lynam,
"Sincerely yours,
"Sister Mary Baptist,
"*Abbess.*"

If it be asked why the nuns at Cavan do not take legal action against the woman who calumniates them, the answer is simple. The nuns who are attacked never existed : it is therefore impossible to take legal steps to protect their characters.

One point must not be overlooked, for it seems to show that Mrs. Slattery has no monopoly of lying in this matter. The Protestant Alliance, in its puff preliminary of this precious pair (see p. 3), a worthy addition to their stock of lecturers, says that she "was educated in Rome." Mrs. Slattery's book contains no reference to any residence in Rome; who, then, is primarily responsible for this fiction,

which was first put into circulation by the Protestant Alliance ?

Mrs. Slattery's Witnesses.

It may be asked whether Mrs. Slattery has made no attempt to defend the accuracy of statements which have been so seriously impugned. The answer must be in the affirmative, and I now propose to examine the evidence tendered for the defence.

On December 20, 1897, a letter appeared in the *Manchester Courier* over the signature "John Stinson Wright," which I reproduce in full—

"Sir,—In your issue of December 15th, I see a letter from a Father Lynch, and in that letter he claims that Mrs. Slattery was never a nun. In the interests of truth, I feel I ought to say something in reply. First, I knew Mrs. Slattery when she was a child. I knew her before she went into a convent, and I remember the time she came out ; and I am sure she was in a convent in Cavan. Mrs. Slattery is a member of a fine old family, and is a lady by birth. Her father, James MacCabe, was a graduate of Trinity College, and a gentleman in every sense of the word ; and her mother was a rich woman in her own right, and her fortune went to her daughter, so Mrs. Slattery must have brought a great deal of money to the convent. Mrs. Slattery—and I repeat I knew her from her birth up to the time she went to the convent—was always a high-minded, honourable girl. This I can prove by many people now living who knew her quite as well as I did. I hope, for the sake of fair play, you will give this space.

"Yours, &c.,

"*December 17th.* "John Stinson Wright."

Most of these statements are disposed of by the sworn testimony already adduced : one of them Father Lynch undertook to examine, and he published in the *Courier* the results of his investigation.

It will be observed that Mr. Wright does not locate the "Trinity College" at which James MacCabe graduated. There are three Trinity Colleges in the United Kingdom—at Oxford, Cambridge, and Dublin. Father Lynch obtained official information from each of these that no James MacCabe had graduated there since the year 1800. Another correspondent wrote

to the *Courier* to say that a James MacCabe had graduated at Trinity College, Dublin, in 1798, although he could not say whether he was the James MacCabe in question. It may safely be assumed he was not, for, supposing him to have graduated at the early age of 18, he would have been 87 years old in 1867 —the date at which Mrs. Slattery tells us she was born—and 99 years at the time of his death, which took place when his daughter was 12 years old. If he were the same, he must have been a remarkable man for his age, for Mrs. Slattery tells us (*Convent Life*, p. 36) that the two "used to ramble in the early mornings" in the summer preceding his death.

In a second letter, "John Stinson Wright" went on to say :—

"I also knew Mrs. John Brandon, who at one time lived in Cootehill, and who now lives in Clonas. I knew Mrs. Brandon as a child and as a girl. She is first-cousin to Mrs. Slattery."

Father Lynch was once more on his track, and (*Courier*, January 1, 1898) thus conclusively disposes of this item of information :—

"There is no such place as Clonas in Ireland at all. No such place is given in the Irish Post-Office Directory. No such place is given either in Phillips' large folio atlas, or in the *Times* folio atlas, published two years ago. There is no such place given in Lewis's Topographical Dictionary of Ireland. I even wrote to Dublin, and the official information sent to me was, that there was no such place as Clonas. Now if I had written to you at once to say there was no such place as Clonas, Mr. Wright might possibly reply that Clonas was a misprint for Clones, a little town about twelve miles from Cootehill, the alleged birth-place of Mrs. Slattery. To-day I received three letters from Clones. The local doctor, who was born in Clones, and is now a magistrate, and who knows everybody in and around the town, never heard of such a person as Mrs. John Brandon. The clerk of the Petty Sessions in Clones, who also knows every one in it, never heard of Mrs. John Brandon. There is only one person of the name Brandon in the town. She is a single old lady, aged 70, and was never married. She never heard of Mrs. Slattery, and is no relation of hers."

To this letter no reply came from "John Stinson Wright."

It will be observed that "John Stinson Wright" appends no address to his first letter. When his attention was called to this omission he gave it as "care of Rev. Joseph Slattery, Protestant Alliance Office, London." Now it seems remarkable that Wright should have no more settled address than that formerly employed by a peripatetic lecturer who had already publicly stated that he was not lecturing under the auspices of the Protestant Alliance ; and it can hardly be wondered at that some have assumed the identity of Wright with Slattery.

A similar omission of address was noticeable in a letter over the name "Ellen Brady," which appeared in a Sheffield paper when the Slatterys were there. Ellen knew Mrs. Slattery, and that she was in the Cavan Convent as a nun ; but no further information could be elicited from Ellen, and no address was forthcoming.

The testimony of a real ex-nun, Miss M. F. Cusack, may be set against that of these bogus witnesses. Mrs. Slattery, in her book, refers to Miss Cusack in terms of admiration : she calls her "the most famous woman and ex-nun living to-day" (*Convent Life*, p. 75), and speaks of her as "doing a grand work for liberty and for truth" (ibid., p. 25) ; she distinctly states that Miss Cusack "came to our convent" at Cavan (p. 60), and "lived with us in Philadelphia" (p. 61). Moreover, Mrs. Slattery has paid Miss Cusack the compliment of appropriating in *Convent Life* nearly a hundred pages of one of her books, and says she is doing "a grand work for truth." In a letter to Father Lynch Miss Cusack says that every statement in *Convent Life* is false.

The Duke of Norfolk on Nuns.

On the occasion of the visit of the Slatterys to Sheffield, the following letter was written by the

Duke of Norfolk, Her Majesty's Postmaster-General, and printed in all the leading newspapers. Catholics may almost be grateful to Slattery for eliciting this manly, outspoken expresssion of opinion from one who is respected by all, whether Catholics or Protestants. The letter was addressed to Canon Gordon, who, in sending it to the press, stated that the Duke was under a misapprehension in thinking that the proposed meeting was to be held in connection with the Slattery lectures. It is as follows :—

"Norfolk House, St. James's Square, London, S.W.,
"*December* 11, 1897.

"My Dear Canon Gordon,—I have to acknowledge receipt of your letter telling me that the Catholics in Sheffield propose to hold a meeting to protest against the calumnies against our priests and nuns which have been put forth in lectures delivered lately in Sheffield. You say also that a wish has been expressed that I should take part in this meeting.

"I hope I am not presuming on the forbearance of my fellow-Catholics in Sheffield if I venture to express the hope that such meeting may not be held. I gather that these lectures were of the filthy kind usually delivered on these occasions, and that, as usual, some persons were found with appetites for the ill-flavoured food put before them.

"I am sure no one will think that I do not share as keenly as any one the indignation and disgust which exhibitions of this kind must arouse in us ; but I must protest against our suggesting to our fellow citizens in Sheffield that we think they can believe such things of us, and on such authority.

"It is because I thank God with my whole heart that in His mercy I am a Catholic ; because I glory in belonging to the old faith ; because I love and reverence our priesthood as I do, that I decline to be driven to bay by accusations which no decent man would listen to, no generous man believe.

"Thank God, two of my sisters are nuns. Thank God, one of my wife's last acts in this life was to found a convent. Am I wrong in thinking that Sheffield would be ashamed that I should have to defend their fair fame before my fellow citizens ?

"I cannot but think that on reflection every one will feel that the attack upon us is not worthy of such a demonstration as is proposed, and I trust the idea of it will be given up. If for reasons I do not know of it is thought well to hold it, I hope what I now write will make my absence from it understood.

"Let us, the Catholics of Sheffield, draw closer together ; let us put aside all personal aims and factious interests ; and we

shall hush the voice of calumny, and promote the cause of God's truth among our fellow citizens, for whose highest and most lasting welfare we would humbly wish to labour.

"Yours very truly,

"NORFOLK."

Conclusion.

Such, then, is a brief epitome of the history of the latest additions to the long list of Protestant lecturers who—either as a private speculation or supported by bodies which, like the Protestant Alliance, pander to Protestant prejudice—make a living by pretending to "expose" matters of which they are grossly ignorant, or which they wilfully misrepresent. The Slatterys present us with examples of the two most frequent types: the apostate priest of discreditable antecedents, and the bogus nun, whose narrative is from beginning to end a tissue of lies.

To the former, and to all of his happily small class, may be applied the words which Dr. Newman used concerning a notorious apostate lecturer of fifty years ago—the infamous Dr. Achilli: applied, however, with a striking difference. Fifty years ago Dr. Newman could say of a man of this kind, "The Protestant world flocks to hear him." Who will say this of Slattery and his like? Nowadays the audiences at such lectures are composed of two elements—the fanatical bigots whose hatred of the Church blinds them to the dictates of common sense, and a larger number of those who love indecency, and whose expectations in that direction are seldom disappointed. On the other hand, decent Protestants are disgusted, and even from Protestant pulpits these lectures are condemned. What Dr. Newman said of Achilli is true of his modern successors:—

"He *has* a something to tell, it is true; he *has* a scandal to reveal, he *has* an argument to exhibit. It is a simple one, and a powerful one, as far as it goes—and it is *one*. That one argument is himself; it is his presence which is the triumph of Protestants; it is the sight of him which is a Catholic's confu-

sion. It is, indeed, our great confusion, that our Holy Mother could have had a priest like him."[1]

It cannot be urged too strongly that the obvious duty of Catholics with regard to such persons as these is to let them severely alone, and to keep away from their lectures. If Catholics go they cannot fail to be disgusted at what they hear, and they may be tempted to protest loudly against the filthy calumnies which will be directed against things they rightly hold sacred. Anything in the way of a disturbance or a row is the lecturer's best advertisement; the cry that "freedom of speech is in danger" will be started, and an excitement will be roused which it will be difficult to allay. What these persons want is advertisement; let us not play into their hands by giving it to them.

There is, indeed, no need for distress. It is sad, of course, to see a priest, degraded from his high estate, compelled to earn a precarious living by denouncing what, in his heart, he often still believes. But we know from the highest authority that it must needs be that scandals come; even among the Apostles there was a Judas. And when we see how, in spite of all the efforts of bigotry, and even by the confession of her enemies, the Church of God is spreading among us on every side, we can afford to endure in silence the ignorance of foolish men; for we see in their ebullitions of wrath an impotent protest against a power whose advance they are unable to hinder or retard.

Postscript: Mr. Slattery's "Refutation."

Since the appearance of the first edition of this pamphlet, Mr. Slattery has published what he calls a "Complete Refutation" of the statements it contains. He meets the letters of the Archbishop of Dublin

[1] *Present Position of Catholics in England*, Lecture v.

with a direct contradiction; and adduces various testimonials in support of his character.

Most of these date from 1889–90; two or three are dated 1897: but between these dates no information is forthcoming. Among the former is the one by Dr. Fulton, referred to on p. 11: this is not dated. In the course of his letter, Fulton says that Slattery was a Baptist pastor, but this Slattery contradicts in a footnote to the letter, apparently forgetful of the fact that on p. 2 of his tract he had stated that he was "ordained a gospel minister on October 20, 1890, in the East Baptist Church, Philadelphia."

Slattery's 1897 testimonials are from the Rev. C. H. Woolston (as to the value of whose testimony see p. 10), from a Boston deacon, and from the Grand Master of the Orangemen of the United States, with whom Slattery seems to have been associated. He also thanks the Orangemen of Manchester, Sheffield, and Liverpool for their aid. He prints two letters of approval, without date or address, purporting to come from the Protestant Bishops, Phillips Brooks and Cleveland Coxe: I have reason to doubt the genuineness of these. Lastly, he has the unblushing effrontery to print the letters supposed to have been written by "John Stinson Wright" and "Ellen Brady." Wright's letters will be found on pp. 18, 19, with a contradiction of the statements contained in them. All attempts to discover either of these persons proved fruitless, nor did either of them give any address.

As a matter of fact, Slattery's pretended "refutation" does not touch any of the statements made in this pamphlet. If, however, he is anxious to show that the account given of his character is false, he has a remedy ready to his hand: let him prosecute the writer for libel. If he does not take this means of righting himself, people will not fail to draw their own conclusions.

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